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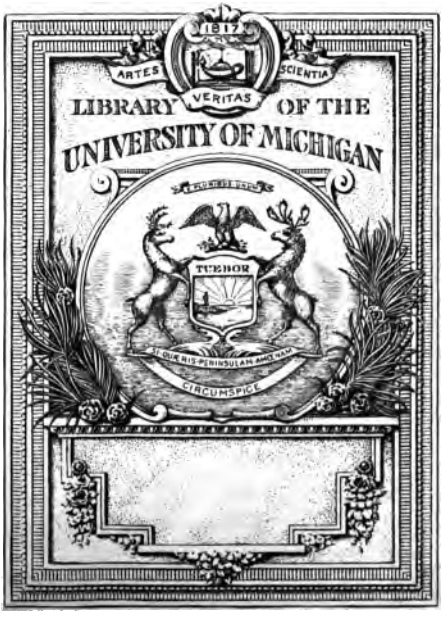
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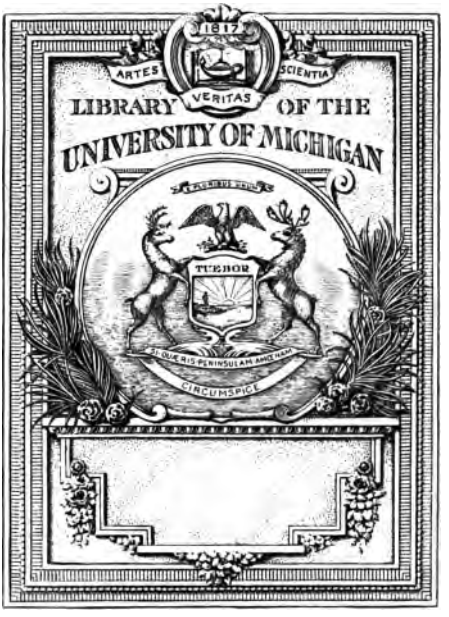
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THE

CHILD'S Christian Education;

OR,

Spelling and Reading made Easy.

BEING

THE MOST PROPER INTRODUCTION TO THE PROFITABLE READING THE

HOLY BIBLE, &c.

IN FIVE PARTS.

CONTAINING

I. An ALPHABET, illuſtrated with Cuts; and eaſy Leſſons of Monoſyllables, leading Children gradually from Spelling to Reading in a very ſhort Time.

II. TABLES of WORDS, from two to five Syllables, with their proper Diviſions and Accents.

III. A plain and impartial Account of the whole FAITH and DUTY of a Chriſtian: Collected out of the Writings of the Old and New Teſtament: Digeſted under proper Heads, and delivered in the Words of Scripture, &c.

IV. RULES for SPELLING. The Uſe of Stops, Biſhop Kenn's three Hymns. Queſtions, with Anſwers out of the Scripture. Prayers for Children. The Biſhop of Sodor and Mann's Admonitions to Maſters of Families, &c.

V. An EXPOSITION of the Church Catechiſm, collected from the beſt Divines; namely, Archbiſhop Wake, Biſhop Williams, Biſhop Burnet, Biſhop Beveridge, Dr. Worthington, Dr. Iſham, Dr. Stebbing, Dr. Biſhop, &c.

THE SIXTEENTH EDITION.

By the Reverend Mr. FISHER,
(Late of WHITEHAVEN)
Now Maſter of the GRAMMAR SCHOOL in COCKERMOUTH.

Deſigned for the Uſe of Schools and Families.

N. B. This Book is in the Liſt of thoſe recommended by the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Train up a Child in the Way he ſhould go, and when he is old he will not depart from it. PROV. xxii. 6.

LONDON:

Printed for F. and C. RIVINGTON, Bookſellers to the Society for promoting Chriſtian Knowledge, No. 62, St. Paul's Churchyard; and by the Bookſellers in Great-Britain.

1809.

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1809

MY little children come to me,
And learn the chriſtian A, B, C.
Thus JESUS would his children bleſs,
And them with heav'nly ſweets careſs.
How good is he, O come and ſee;
Your JESUS calls you to his knee.
My little ones, O come away,
And do not ſpend your time in play.
Come ſee what learning here doth flow:
Let none deſpiſe the criſs-croſs row.
Come now, O come, my children dear,
Come to my arms, and do not fear;
Your loving JESUS doth you call,
Come now, O come, my children all;
And I will teach you how to live,
If you to me yourſelves will give.
You muſt the devil now defy,
You muſt the world and fleſh deny;
With all your heart renounce theſe three,
And my dear children you ſhall be.
Believe my Goſpel, and be wiſe;
Me always ſet before your eyes:
And on your mind now let me draw
The living and life-giving law:
In it always be your delight,
To ponder well both day and night:
And loſs of all the world count gain,
So that ye may but me obtain.

* From T. à Kempis, recommended by Robert Nelſon, Eſq.

Printed by Law and Gilbert, St. John's-Square, London.

THE

PREFACE.

IT is a general complaint, that children are trained up in reading idle romances, which fill their heads with wild and unnatural fancies; while the ſacred ſcripture, the lively oracles of God, are neglected; though their uſefulneſs and excellency, preferable to any thing elſe, both for informing the underſtanding, and ſecuring the morals of children, be evident to every body. To remedy this complaint, was the deſign of drawing up this little book; and in favour of this method, the judicious LOCKE well obſerves, "That the promiſcuous reading of the Holy Bible, by chapters, as they lie in order, is ſo far from being any advantage to children, either for the perfecting their reading, or principling their religion, that perhaps a worſe could not be found.

"For what pleaſure (ſays he) or encouragement can it be to a child to exerciſe himſelf in reading thoſe parts of a book whereof he underſtands nothing? And how little are the law of *Moſes*, the ſong of *Solomon*, the prophecies in the Old, and the epiſtles, and the apocalypſe in the New Teſtament, ſuited to a child's capacity? And though the hiſtory of the evangeliſts, and the *Acts*, have ſomething eaſier, yet, taken altogether, it is very diſproportionate to the underſtanding of children."

Now, though this misfortune does attend the reading of all parts of ſcripture indifferently, yet, at the ſame time, it muſt be granted, that children are to be principled in their religion: and that thoſe principles may be beſt drawn from ſcripture, and delivered in its own words.

And in order to this, nothing more is neceſſary than to propoſe ſuch portions of the Bible to children as are ſhort,

and at the ſame time ſuited to their weak capacities; for by this means, that ſacred book may be ſtill retained in ſchools, and all the inconveniences that ariſe from the promiſcuous uſe of it avoided.

For this end it was, that the third part of the following Book was drawn up, wherein many of the moſt uſeful branches of holy writ, whether they be matters of belief or practice, and all the ſeveral parts of our duty, are ranged under proper heads; and ſome few ſuch paſſages as are moſt ſhort, eaſy, and weighty, are reſpectively placed under that part of the duty they are intended to explain: So that although ſome paſſage may occur in this book, the ſcope of which is leſs obvious to the capacity of a child, yet the difficulty will in a great meaſure vaniſh, and the general meaning at leaſt will appear, when the maſter explains to his young ſcholar, under what head it is placed, and what branch of duty it is intended to enforce.

In proſecution of this deſign, it is ſuppoſed, that the paſſages quoted under each head, where they are few, will, the firſt time of reading over, be ſufficient exerciſe for the child at one leſſon; and though each leſſon may be thought ſhort, yet no doubt the advantage may be greater, than from a much longer, where the matters treated of are obſcure: And beſides being ſhort, they may both be better underſtood at preſent, and ſome of them poſſibly, that are moſt taking with the genius of the child, treaſured up in memory as ſo many ſtanding and ſacred rules of his life and actions ever afterwards.

And by this means children may learn many of the nobleſt and moſt uſeful parts of ſcripture, without that tedious obſcurity which muſt needs render the reading of the Bible at large ſo irkſome and diſcouraging to them.

In the uſe of the ſeveral paſſages of ſcripture, is followed the interpretation of a late excellent * prelate of our church in his *Chriſtian Inſtitutes*, whoſe authority muſt be unexceptionable to all candid readers.

* Dr. Gaſtrell, late Biſhop of Cheſter.

Seeing

Seeing the ſcripture, promiſcuouſly uſed, is attended with great obſcurity to ſhallow underſtandings; and ſeeing it is objected, that a child cannot be perfected with what he does not underſtand, becauſe he wants a certain pleaſure, which is neceſſary to make him read to improvement; if this little book ſhould be found to take off that obſcurity of the ſcriptures conſidered in general; if it give a ſhort view of the moſt uſeful parts of ſcripture, and in a manner almoſt level to the loweſt capacities, then it is conceived, that the objection is entirely removed, and the ſcripture may be read with much pleaſure, and conſequently, as much to the improvement of their reading, as any little fables, or moral inſtructions whatever; and much more to the opening their underſtandings, and faſhioning their manners, by gently and timely inclining them to every thing that is virtuous and praiſe-worthy.

Indeed, ſome little moral or fabulous ſtories may be mixed with this, at the diſcretion of the maſter, but never to ſuperſede the uſe of the ſcripture, eſpecially in this or any other familiar method. Variety naturally ſtrikes the mind; for that reaſon ſome entertaining ſtories may be uſed, but ſparingly; and always ſubordinate to the ſcripture. There are ſeveral little books, wherein ſeveral portions of ſcripture are ſcattered and interſperſed; but then they are either not expreſſed in ſcripture words, or at leaſt are not uſed with any deſign to affix any ſenſe to them, but only as containing ſo many ſyllables: But here care is taken, that all the words of the ſcripture phraſe, above one ſyllable, are placed in the ſecond part before the leſſons in the third; ſo that the child, having firſt been perfected in the ſpelling the ſeveral words of theſe paſſages diſtinctly, comes duly prepared to the reading of them, and is hereby perfected in his reading, as much as he can by any other way, at the ſame time that he is learning many excellent ſcripture precepts, and the uſe and meaning of them.

God forbid any one ſhould think, that the deſign of this book is to undervalue the ſacred writings in general: No, it is only intended to give tender minds a more perfect knowledge of them than they are otherwiſe capable of, and to prevent their engaging in the ſcripture at random,

which (as has been obſerved) "may be the reaſon why "ſome people have never had clear and diſtinct thoughts "of it all their life-time." It is hoped this method will rather excite them to the reading the whole of that ſacred book, when their underſtandings are more enlarged, and better qualified to receive the ſeveral parts of it, and may poſſibly be ſome little help to their underſtanding the darker parts of it, even when their judgments are ripened. Though, in the mean time, it would not be amiſs to join with their reading of it, ſome entertaining part of ſcripture at large; as the ſtory of *Joſeph* and his brethren, of *David* and *Goliah*, of *David* and *Jonathan*, and alſo ſuch pieces as convey the moſt intelligible morals, as *Proverbs*, *Eccleſiaſtes*, *Job*, &c.

As it is the profeſſed deſign of all ſchools, particularly charity ſchools, to teach children the elements of their religion, and as indeed it is the intereſt and ſafety of all ſtates and kingdoms to have their youth properly principled in religion; if this book contain ſome of the moſt profitable leſſons of the chriſtian religion, a religion that is calculated to make us happy men, as well as uſeful members of ſociety, it is hoped it will not be below the notice and ſerious peruſal of thoſe who have the inſtruction of youth committed to their care;—an important truſt! And what can never be better executed, than by inſtilling into their minds the excellent precepts of divine revelation, which will fully anſwer all the ends of happineſs in this life, and that which is to come; which, that they may obtain, is the prayer of all ſincere chriſtians.

TO THE

Schoolmaſters, Miſtreſſes, &c.

That ſhall teach this Book.

WHEREAS *this Book, intitled,* " *The* CHILD'S CHRISTIAN EDUCATION," *has met with uncommon Succeſs, and in thoſe parts where it is made known, has been introduced into Engliſh Schools, with general approbation; and whereas, by the uſe of it, children have made a much more ſpeedy progreſs, than by any other book, it was thought proper to make this method of teaching public.*

1. *If the ſcholar does not know his letters, you have here a complete alphabet, illuſtrated with cuts or pictures, the learning of which is found to be a diverſion inſtead of a taſk. Then proceed to the tables and leſſons of monoſyllables, and take great care that the learner advances no faſter than he is made perfect in ſpelling and reading them.*

2. *As ſoon as the leſſons of one ſyllable are learned carefully, then let your Scholar proceed to the ſecond part of the book, which conſiſts of words from two to five ſyllables, divided and accented in tables; and let thoſe be taught without books as well as with them.*

Note, *When the words in the ſecond part of the book are committed to memory, there will be no difficulty in reading the uſual leſſons in the third part, ſeeing few words above one ſyllable will be there found, which are not taken notice of in alphabetical order, in the foregoing table of divided words.*

3. *The*

3. *The beſt way of uſing the third part of the book, is found to be this; to claſs ſeveral ſcholars together, the maſter is firſt to read over the leſſon, then every one diſtinctly and ſeparately to do the ſame. When this third part comes to be read over a ſecond or third time, the ſcholar may read two, three, or four leſſons at one time, by order of the maſter.*

4. *The fourth part, which conſiſts of rules for ſpelling, ſeveral uſeful collections of prayers, &c. may be uſed at the diſcretion of the teacher: And the tables of words of ſix and ſeven ſyllables, left undivided, are deſigned as exerciſes to complete the ſcholar in ſpelling and dividing by rule.*

5. *The fifth part, which is an expoſition of the church catechiſm, collected from our beſt divines, may be continued to be taught to the ſcholars as long as they remain at ſchool.*

It being the duty of every ſchoolmaſter to catechiſe the children under his charge in the principles of religion, and to teach them proper prayers alſo, the third, fourth, and fifth part of this book is calculated to aſſiſt him in a conſcientious diſcharge of that duty.

PART

PART I.

The ALPHABET *of* LETTERS.

Roman.		Italic.		English.		Sound of each Letter.
A	a	*A*	*a*	𝔄	𝔞	a
B	b	*B*	*b*	𝔅	𝔟	bee
C	c	*C*	*c*	ℭ	𝔠	fee
D	d	*D*	*d*	𝔇	𝔡	dee
E	e	*E*	*e*	𝔈	𝔢	e
F	f	*F*	*f*	𝔉	𝔣	eff
G	g	*G*	*g*	𝔊	𝔤	gee
H	h	*H*	*h*	ℌ	𝔥	aitch
I	i	*I*	*i*	ℑ	𝔦	i
J	j	*J*	*j*		𝔧	jay
K	k	*K*	*k*	𝔎	𝔨	ka
L	l	*L*	*l*	𝔏	𝔩	ell
M	m	*M*	*m*	𝔐	𝔪	em
N	n	*N*	*n*	𝔑	𝔫	en
O	o	*O*	*o*	𝔒	𝔬	o
P	p	*P*	*p*	𝔓	𝔭	pee
Q	q	*Q*	*q*	𝔔	𝔮	ku
R	r	*R*	*r*	ℜ	𝔯	ar
S	ſs	*S*	*ſs*	𝔖	ſ𝔰	eſs
T	t	*T*	*t*	𝔗	𝔱	tee
V	v	*V*	*v*	𝔙	𝔳	vee
U	u	*U*	*u*		𝔲	u
W	w	*W*	*w*	𝔚	𝔴	double u
X	x	*X*	*x*	𝔛	𝔵	eks
Y	y	*Y*	*y*	𝔜	𝔶	wi
Z	z	*Z*	*z*	ℨ	𝔷	zed, or ze

Angel
Bull
Cradle
Dog
Eagle
Fiſh
Goofe
Horſe
Inkhorn
Jug
Key
Lamb
Mouſe
Needle
Owl
Parrot
Queen
Ram
Shoe
Table
Unicorn
Vine
Windmill
Ax
Yew
Zeal

The VOWELS.

a e i o u, and y, when it follows a conſonant.

The CONSONANTS.

b c d f g h k l m n p q r ſ s t v w x y z.

Letters joined together.

ct ſi ſi ſh fl ſl ff ffi ffi ſb ſk, &c.

Long Syllables.					*Short Syllables.*				
ba	be	bi	bo	bu	ab	eb	ib	ob	ub
ca	ce	ci	co	cu	ac	ec	ic	oc	uc
da	de	di	do	du	ad	ed	id	od	ud
fa	fe	fi	fo	fu	af	ef	if	of	uf
ga	ge	gi	go	gu	ag	eg	ig	og	ug
ha	he	hi	ho	hu	ah	eh		oh	uh
ja	je	ji	jo	ju	ak	ek	ik	ok	uk
ka	ke	ki	ko	ku	al	el	il	ol	ul
la	le	li	lo	lu	am	em	im	om	um
ma	me	mi	mo	mu	an	en	in	on	un
na	ne	ni	no	nu	ap	ep	ip	op	up
pa	pe	pi	po	pu	ar	er	ir	or	ur
qua	que	qui	quo		as	es	is	os	us
ra	re	ri	ro	ru	at	et	it	ot	ut
ſa	ſe	ſi	ſo	ſu	ax	ex	ix	ox	ux
ta	te	ti	to	tu	az	ez	iz	oz	uz
va	ve	vi	vo	vu	amp	emp	imp	omp	ump
wa	we	wi	wo	wu	ant	ent	int	ont	unt
ya	ye	yi	yo	yu	aſt	eſt	iſt	oſt	uſt
za	ze	zi	zo	zu	ath	eth	ith	oth	uth

Words of three Letters.

Bab cab mab nab tab. Deb web. Bib fib gib lib mib rib ſib tib. Bob ſob hob job lob mob ſob tob. Bub cub dub nub rub tub. Bad dad gad had lad mad pad ſad. Bed fed led ned red wed. Bid did kid lid rid. Dod hod jod nod rod ſod tod. Bud cud dud mud. Bag cag fag hag lag nag rag tag. Beg keg leg egg. Big dig fig

pig rig wig. Bog dog fog hog jog log. Bug dug fug hug jug lug mug rug tug. Can fan man pan ran tan van wan. Ben den fen hen men pen ten wen. Bin din fin kin pin fin tin win. Con don. Bun fun gun nun pun run ſun tun. Cap hap lap map nap pap ſap tap. Hep nep. Dip hip lip nip ſip tip. Fop hop lop mop ſop top. Cup ſup. Bat cat fat hat mat pat rat ſat. Bet get let met net ſet. Bit fit hit nit pit ſit tit wit. Dot got hot lot not pot rot ſot. But cut gut hut put.

Words of Four Letters.

Back hack lack pack rack ſack. Beck deck neck peck. Dick hick pick rick ſick tick. Dock hock lock mock rock ſock. Buck duck luck muck ſuck tuck. Band hand land rand ſand wand. Bend fend lend mend ſend tend. Bind find, hind, kind mind rind. Cant pant rant want. Bent dent lent rent ſent went. Dint hint lint mint.

Words of Five Letters.

Black crack ſlack track. Brick ſtick thick trick. Block clock flock frock. Light might night ſight. Dwell ſhell ſmell ſpell. Bring ſling ſtring thing. Brink chink drink think. Blaſh flaſh ſlaſh traſh. Fleſh freſh. Bluſh bruſh cruſh ſluſh. Braſs graſs. Bleſs dreſs. Hanch lanch. Beneh tench. Batch catch hatch latch. Ditch bitch.

Words of Five, Six, &c. Letters.

Bribe tribe. Brace chace grace place. Chide pride ſlide ſtride. Drake flake ſhake ſnake. Blame flame frame ſhame. Brime prime. Brine ſhine twine rhine. Blare ſhare ſnare ſpare. Brave crave ſlave ſtave. Chance dance prance trance. Hence fence pence ſenſe. Hedge wedge ſledge pledge. Judge grudge. Range ſtrange.

Portions of Scripture, *conſiſting but of one ſyllable, to make the entrance into reading perfectly eaſy.*

LESSON I.

AS for me, I will call on God, and the Lord ſhall ſave me.

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

Praiſe the Lord, ye that by night ſtand in the houſe of the Lord, in the courts of the houſe of our God.

LESSON II.

Let all the earth fear the Lord; ſtand in awe of him, all ye that dwell in the world.

For with thee is the well of life, and in thy light we ſhall ſee light.

For length of days, and long life ſhall they add to thee.

LESSON III.

Her feet go down to death, her ſteps take hold of hell.

Who can ſay, I have made my heart clean; I am pure from ſin?

They are all gone out of the way; there is none that doth good, no not one.

LESSON IV.

My hope hath been in thee, O Lord; I have ſaid, thou art my God.

And when I made haſte, I ſaid I am caſt out of the ſight of thine eyes.

I went by; and lo! he was gone: I ſought him, but his place could no where be found.

LESSON V.

Shew me thy ways, O Lord, and teach me thy paths.

For I will not truſt to my bow; it is not my ſword that ſhall help me.

I look for the Lord, my ſoul doth wait for him; in his word is my truſt.

LESSON VI.

O fear the Lord, ye ſaints; for there is no want to them that fear him.

Praiſe him, ſun and moon; praiſe him, all ye ſtars of light.

I will praiſe the Lord at all times. I ſought the Lord, and he heard me.

LESSON VII.

The fool hath ſaid in his heart, there is no God.

In thee, O Lord, put I my truſt; how ſay ye then to my ſoul, that ſhe ſhould flee as a bird to the hill?

To thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee; O hide not thou thy face from me.

I will give thanks unto thee, O Lord, with my whole heart.

LESSON VIII.

I will go forth in the ſtrength of the Lord.

Go not far from me, O God; my God, haſte thee to help me.

For thou art the thing that I long for; thou art my hope from my youth.

Thou, Lord, haſt brought my ſoul out of hell;

hell; thou haſt kept my life from them that go down to the pit.

Lesson IX.

1.

What's right and good
Now ſhew me Lord,
And lead me by
Thy grace and word.

2.

Thus ſhall I be
A child of God,
And love and fear
Thy hand and rod.

3.

Then ſhall I learn
To bleſs and prize
All thoſe that ſtrive
To make me wiſe.

4.

Give thanks to thee
Who ſtill doth raiſe
Up men to teach
Us thy juſt ways.

5.

While thus my mind
Is bent and mov'd,
I may be ſure
By thee I'm lov'd.

6.

And when I die,
Shall go in peace
To ſing thy praiſe
Which ſhall not ceaſe.

7.

O make me one
Of that bleſt train,
And tune my voice
To that ſweet ſtrain.

Lesson X.

1.

The Lord, who made the ear of man,
Muſt needs hear all of right;
He made the eye, all things muſt then
Be plain in his clear ſight.

2.

The Lord doth know the thoughts of man,
His heart he ſees moſt plain;
The Lord on high man's thoughts doth ſcan,
And ſees they are but vain:

3.

But, oh! that man is ſafe and ſure,
Whom thou doſt keep in awe;
And that his life may be moſt pure,
Doſt guide him in thy law.

4.

For he ſhall live in peace and reſt,
He fears not at his death;
Love fills his heart, and hope his breaſt,
With joy he yields his breath.

Twenty eaſy Leſſons *in* Monoſyllables.

LESSON I.

A Wiſe child will ſtrive to learn, but one that is not wiſe will not do ſo.

He that minds his book will have praiſe, but he that will not learn muſt feel the rod.

The wiſe child will think of his book, and ſhall not be beat; but the fool will mind play, and muſt be whipt.

LESSON II.

Sure nothing can pleaſe you more, than to have all your friends ſpeak well of you.

This they will do, if you learn your book, and ſtrive to do well.

All men praiſe and love the good child that makes the beſt uſe of his time.

But he that is naughty, and will not learn, muſt have ſtripes.

LESSON III.

In your youth learn thoſe things that may do you good when you are old.

Do not grudge to take pains for what will be for your good all your life-time.

By the care you now take to know and learn, you will gain fame, wealth, and peace, when you grow up.

Lesson IV.

Strive to make the beſt uſe of your time; now is your day, make the moſt of it.

If you let this day of youth ſlip from you, it will not come again; then hold it faſt while you have it.

Waſte not an hour of it in vain things; but ſtrive all you can to gain what will be for your good.

Lesson V.

In all your works ſtrive to pleaſe God; he is your beſt friend at all times.

All your thoughts, words, and works are known to him; he will find out all your ways.

Since you cannot hide yourſelf from him, do not that which is ill, though to gain the whole world.

Lesson VI.

When you riſe out of your bed in the morn, firſt pray to God to bleſs and keep you this day, and all the days of your life, from all things that may hurt you.

Give him thanks for his great love to you, for your health, reſt, and ſtrength; for his care of you, and all that he gives you.

Let your firſt thoughts be of him; to him lift up your heart.

Lesson VII.

Next waſh your hands and face clean, comb your hair, and then make haſte to ſchool.

Walk in peace to and from ſchool; let not your voice be heard in the ſtreet, nor give cauſe to thoſe who ſee you to ſay you are rude.

Pull off your hat, or make a bow to thoſe you meet and know by the way, and to all your friends.

Lesson VIII.

When you are come to ſchool, firſt bow to him who is to teach you what you are to learn.

Then ſit down in your place, but make no noiſe all the time you are there.

What you are to learn, do to the beſt of your ſkill; for that will be your own when you are gone from ſchool.

Lesson IX.

When you pray or ſing praiſe to God, think to whom you ſpeak: and let no vain thoughts be in your heart.

As God knows all things, you cannot mock him but he muſt ſee it.

Then dare not to ſtare at a vain thing, nor give place to a vain thought; but let God have your heart, and ſerve him with all your ſoul.

Lesson X.

Let not ſloth have a place in your mind, for it will ſpoil all you have to learn.

It is a vice that is ſure to hurt you; then drive it from you with all your ſtrength.

If

If you take it for a gueſt, be ſure of harm from it; if you chaſe it from you, you do well.

Lesson XI.

Have a due ſenſe of what you learn, it will be for your good in time to come.

Do not let play rob you of your time that you ought to ſpend to learn; it is a vain thing to go to ſchool, and not gain by it.

You will wiſh, when you are come to age, that you had bent your mind more to learn in your youth.

Lesson XII.

If you go to church (which you muſt be ſure to do when you can) think that you go to God's houſe.

There he will have a ſtrict eye on you, for he is by you to ſee all your thoughts.

If a child that is near to you would talk to you, mind him not; but let him know, that he ought to be whipt for his fault.

Lesson XIII.

In the church, the prieſt is to ſpeak, and you with care to hear him.

Mind well what he ſays, for he ſhews you the way of life.

The life that now is, is ſhort; but the life to come has no end.

Then ſtrive in youth to know God, to ſerve him, and keep his laws.

Lesson XIV.

When you are at home, mind what your friends ſay, and do what they bid you.

Let them not tempt you to ſwear, lie, or break God's law; for thoſe things you ought not to do, though they ſhould bid you.

But in all that is juſt and right, you are bound to do as they bid you.

Lesson XV.

When you are not at ſchool, and have leave from your friends to play, let your play be ſuch as is free from blame.

Do not ſteal things to play with from your mate, or fright, wound, or beat him.

But love peace and truth, and pleaſe all you have to do with.

Lesson XVI.

Thoſe who ſeek your hurt, you ſhould ſhun, and beg of God to keep you from them, and turn their hearts.

Love all, as you would they ſhould love you; and do to all, as you would be done to yourſelf.

Ill comes to him that thinks ill; and thoſe that aim at the juſt, in the end hit themſelves.

Lesson XVII.

Keep your heart with all your care; out of the heart come life and death.

Ill things, that tend to your hurt, come from thence; and good things, that tend to your wealth, ſpring out of it.

Ill thoughts are from thence; they bring forth ill words, and ill acts; then keep a guard on your heart at all times.

LESSON XVIII.

Spare your ſpeech, and you will ſpare your-ſelf; a cloſe mouth is a ſign of a wiſe head.

A wiſe man may be thought to be a fool, if he talks too much; and a fool may be thought wiſe, if he holds his tongue.

A man is known by his talk, and a fool's bolt is ſoon ſhot.

LESSON XIX.

If you have done an ill act, do ſo no more, but mend for the time to come.

Men will paſs by one falſe ſtep; and God will not caſt you off, if you ſtrive to mend your fault.

Let the time paſt remind you of the ills you have done, and the time to come make you do ill no more.

LESSON XX.

Be ſure a time will come, when all muſt lie down in the duſt; and though the grave may for a while keep a part of us, yet the ſoul can by no means die.

God will be ſure to judge us at the laſt day, as our deeds have been in this life.

Then let us all think and do what is right, for this is the way to have peace at the laſt.

Nine eaſy Leſſons *in* Monoſyllables.

LESSON I.

GOD is a true God, moſt wiſe, juſt, and good.——There is but one God, and I ought to fear him, and in all my ways to truſt in him, and pleaſe him. He is good to all.

By the word of God were all things made, and in him I live and move.

LESSON II.

I ſhould be loſt, if I had not one to ſave me; and he that ſaves me is CHRIST the LORD.

He took on him the form of man, and did live a good life; he did preach good words and works to us of God and the next world.

He wrought ſtrange things; he made the ſick well, and the lame he made to walk.

LESSON III.

He did die for the whole world, the ſad death of the croſs, for our ſins, to make God a friend to us.

He roſe from the dead on the third day, and did go up into bliſs; where he is now at the right-hand of God, where he ſtill lives, and will be our friend.

And he will come from thence, at the laſt day, to judge the world.

LESSON IV.

We muſt love God with all our hearts, and do as we would be done by.

We muſt not take the name of God in vain, but muſt love him and fear him.

I muſt hear and read God's word with great joy, and muſt give thanks to him for all the good he hath done unto me and all.

LESSON V.

I muſt keep the Lord's day well, and not ſpeak my own words, nor do my own work, on that day.

I muſt

I muſt ſeek the love of God, and pray to him for grace, and give thanks to him for all that he has done to me.

We muſt pray in the name of CHRIST for Grace to help us in the time of need.

LESSON VI.

I muſt own my ſins, and give God praiſe, for he has been good to me.

I muſt day by day take care that my heart be not prone to pride, and take care of a raſh wiſh.

I muſt not tell a lie, nor mock at any one, nor call foul names, nor ſpeak ill words.

LESSON VII.

If I thus live in the faith and fear of God, I ſhall be bleſt both in this world, and that which is to come.

I muſt die, and leave this vain world; my corpſe ſhall go to the earth, and ſhall come to life again at laſt.

The ſouls of the good ſhall go to God, who gave them; and the ſouls of thoſe that are not good ſhall go to Hell.

LESSON VIII.

Hell is a place called *The Lake*, which burns with fire; which is the place for thoſe who do not fear the Lord.

The good, and thoſe that fear the Lord, and live good lives, are placed in a ſtate of bliſs, and go to Heaven, which is a ſtate of reſt and joy with God and Chriſt.

" Let me be wiſe in youth, O Lord, that ſo
" I ſafe may tread the way I ought to do:

" Lead me, and learn me what is right and juſt,
" For in thy help, my God, I place my truſt."

LESSON IX.

Upon reading the Holy Scriptures.

1. When I have learnt thy word to read,
Teach me, O Lord, to pray,
That from thy laws, like the loſt ſheep,
I may not err or ſtray.
2. Then join my heart to ſuch as chuſe
In thy pure paths to tread;
And by thy words, and grace, and hand,
To all that's good are led.
3. With theſe I'll ſing, and bleſs thy name,
And all my time will ſpend;
With theſe I hope to live and dwell,
With them my days to end.
4. 'Tis by thy grace that I muſt ſee
What's right and fit to do;
For of myſelf I'm weak and blind,
And know not falſe from true.
5. Then grant me Lord, thy grace to learn,
What in this word is taught,
That I may do, as well as know,
The things thou wou'dſt have wrought.
6. So by thy grace, what thou doſt bid,
I'll ſtrive to do the ſame;
Bid what thou wilt, but grant me grace,
And I will praiſe thy name.

The END *of the* FIRST PART.

PART

PART II.

Words conſiſting of two Syllables, divided according to the Rules of Spelling.—The accent is upon the firſt Syllable, if not marked otherwiſe.

N. B. Any word that may be divided one way by ſound, and another way by the rules of ſpelling, the ſcholar is directed how to underſtand the doubtful diviſion by this mark"; ſo that they who do not like the diviſion of words by rule, may with eaſe teach theſe tables according to their ear, becauſe the words are marked, where the rule and ear diſagree.

A-baſe	a-gue	a-pron	be-half
A-bate	a-gáinſt	a-riſe	be-held
ab-hor	a-live	ar-mour	be-long
a-bide	a-lone	a-ſcribe	be-lieve
a-ble	al-ſo	a-ſide	be-ing
a-bound	al-tar	aſk-eth	be-neath
a-broad	al-ways	a-ſleep	be-ſeech
ab-ſtain	a-men	a-venge	be-ſet
ac-count	a-mong	a-void	be-ſides
A'dam	an-gel		be-times
a-far	an-ger	B	bet-ter
a-fraid	an-ſwer	Bap-tiſm	be-ware
af-ter	a-ny	beau-ty	bleſ-ſed
a-gain	ap-pear	be-cauſe	bo"dy
a-ged	ap-ply	be-fore	bo"dies

bor-row

bor-row
bo-ſom
breath-ed
bre-thren
brim-ſtone
bro-ken
bro-ther
burn-eth
burn-ing

C

Call-ed
call-ing
can-dour
can-not
care-ful
car-ry
caſt-eth
cau-ſeth
cer-tain
cham-ber
cha-ſten
chil-dren
ci″ty
cleanſ-eth
cloáth-ed
co″meth
com-mit
com-mune
com-pare
com-paſs
con-demn
con-feſs
con-ſent
con-tent
cor-rupt
coun-ſel
count-ed
co″ver
crea-ture
crown-eth
cry-ing
cur″ſed
cur″ſeth
cu″ſtom

D

Dai-ly
dark-neſs
dear-ly
de-céive
de-cláre
de-fend
de-light
de-ny
de-part
de-fine
de-ſpiſe
de-ſtroy
de″vil
de-viſe
de-vour
di-ed
di-eth
di-rect
doc-trine
do-er
do-ing
dou″ble
drink-eth
dri″ven
drunk-en
du-ty
du-ties
dwell-eth

E

Ear-neſt
eaſt-ward
ea-ten
ea-ters
eat-eth
e-den
el-der
en-ter
en-tice
e-qual
e″ſteem
e-ven
e″ver
e-vil
ex-cept
ex-ceſs
ex-hort
ex-pect

F

Faint-eth
faith-ful
fa-ther
fall-eth
fa-vour
fear-eth
fear-ful
fill-ed
fiſh-es
fleſh-ly
flow-er
fol-low
fool-iſh
for-bid
for-got
for-give
for-med
for-ſake
found-ed
free-ly
for-ward
fro-ward
ful-fil

G

Gain-ed
gar-den
gen-tile
gen-tle
gi″ven
gi″veth
gi″ving
gird-ed
glo-ry
go-eth
god-ly
good-neſs
go″ſpel
got-ten
great-er
great-eſt
grie-vous
ground-ed
guil-ty

H

Hap-py
har-veſt
ha-ſty
ha-ted
ha-teth
haugh-ty
ha″ving
hear-er
hear-ken
heart-ed
heal-eth
hea-then

hea-ven
hea-vy
here-on
here-by
hid-den
high-er
high-ly
him-ſelf
hold-eth
ho-ly
ho"neſt
ho"nour
ho-ped
hu-man
hum-ble
hun-ger
hun-gry
huſ-band

I

I-dle
i-dol
i"mage
in-creaſe
in-deed
in-to
in-ſtruct
iſ-ſue
it-ſelf

J

Ja-cob
jeſt-ing
Je-ſus
join-ed
judg-ed
judg-eth
judg-ing
judg-ment
ju-ſtice

K

Keep-eth
keep-ing
kind-ly
kind-neſs
kil-led
king-dom
know-eſt
know-eth
know-ing
know-ledge

L

La-bour
lat-ter
learn-ed
lend-eth
leſ-ſon
li-ar
li-eth
light-ly
li-ken
like-neſs
like-wiſe
li-on
lit-tle
li"veth
li"ving
look-eth
lo"ved
love-ly
lo"veth
lo"ving
low-ly
ly-ing

M

Ma-ker
ma-keſt
ma-keth
man-kind
man-ner
ma-ny
ma"ſter
mat-ter
may-eſt
med-dle
meek-neſs
mem-ber
mer-cy
mer-cies
migh-ty
mind-ed
mind-eth
miſ-chief
mock-er
mo-ment
mourn-ing
mor-row
Mo-ſes
mo"ther
mo"ved
my-ſelf

N

Na-ked
na-med
na-meth
na-ture
nee-dy
neigh-bour
nei-ther
ne"ver
nine-ty
no"ſtril
no-thing
num-ber
nur-ture

O

ob-ey
ob-ſcure
ob-tain
of-fence
of-fer
of-fend
of-ten
on-ly
op-poſe
o"ther
our-ſelves
o-ver
ox-en

P

Par-don
pa-rent
paſſ-ed
pa"ſture
peo-ple
per-ceive
per-fect
per-form
pe"riſh
per-ſon
pil-grim
pi"ty
pla-ces
plant-ed
plant-eth
plea"ſant
plea-ſed
plea"ſure
pon-der
pot-ter
pow-der
prai-ſes
pray-er
preach-ed

pre-pare

pre-pare
pre"ſence
pre"ſent
prin-ces
pro-ceed
pro"fit
pro"miſe
pro"phet
pro"ſper
pro-voke
put-ting

Q

Qui-et

R

Ra-geth
ra-ging
rai-ſed
ra-ther
read-ing
rea"dy
re-buke
re-ceive
re-cord
re-frain
re-main
re-move
ren-der
re-pay
re-pent
re-port
re-proach
re-proof
re-ſpect
reſt-eth
re-ſtore
re-ſtrove
re-turn
re-queſt
re-ward
ri"gour
ri"ſen
ri-ſeth
roar-ing
rob-bed
rob-bing
ru-ler
ru-leth
run-neth

S

Sa"lute
ſa-ved
ſay-eth
ſay-ing
ſcour"geth
ſearch-ing
ſea-ſon
ſe-cret
ſeem-eſt
ſeek-ing
ſend-eth
ſer-pent
ſer-vant
ſer-vice
ſet-teth
ſet-ting
ſet-tle
ſew-ed
ſhew-eth
ſhew-ing
ſhi-ned
ſhort-neſs
ſhout-ing
ſin-cere
ſin-gle
ſin-ned
ſin-ner
ſin-neth
ſlack-neſs
ſlen-der
ſloth-ful
ſlug-gard
ſo-ber
ſor-row
ſpa-red
ſpeak-eth
ſpi"rit
ſpread-eth
ſtand-eth
ſta-tute
ſtay-ed
ſtran"ger
ſtretch-ed
ſtu"dy
ſtum-bling
ſub-ject
ſub-mit
ſub-ſtance
ſuf-fer
ſum-mer
ſup-ped
ſup-per
ſup-port
ſu-preme
ſure-ly
ſu"ſtain

T

Ta-ken
ta-keth
ta-king
talk-ing
tempt-ed
ten-der
them-ſelves
there-by
there-fore
there-in
there-of
there-with
think-eth
thou-ſand
through-out
touch-ing
to-wards
tra"vel
trem-bling
tri"bute
trou-ble
trou-bled
tru-ly
turn-ed
tur-nip

U

Un-clean
un-der
un-juſt
un-til
un-to
un-wiſe
up-hold
up-on
up-wards
ut-ter

Va-pour

V	wa-ter	wick-ed	work-eth
Va-pour	weak-neſs	wil-leth	wor-ſhip
ve"ry	wea-ry	wil-ling	wor-thy
vir-gin	wel-fare	win-ter	woun-ded
vir-tue	wel-come	with-ſtand	writ-ten
	where-fore	wiſ-dom	
W	where-of	with-in	Y
Wal-king	where-in	with-out	Young-er
waſh-ing	whe"ther	wo"man	youth-ful
waſt-eth	whi"ther	won-der	your-ſelves
watch-ing	who-ſo	work-er	

Four eaſy Leſſons, conſiſting of Words not exceeding Two Syllables.

Lesson I.

I will give thanks un-to the Lord; his praiſe ſhall e-ver be in my mouth.

My ſoul ſhall make her boaſt in the Lord: The hum-ble ſhall hear of it, and be glad.

O praiſe the Lord with me; and let us bleſs his name al-ways.

I ſought the Lord, and he heard me: Yea, he ſa-ved me out of all my fear.

Lesson II.

Thy mer-cy, O Lord, reach-eth unto the hea-vens, and thy truth un-to the clouds.

How great is thy mercy, O Lord; and the chil-dren of men ſhall put their truſt un-der the ſha-dow of thy wings.

For

For with thee is the well of life: And in thy light ſhall we ſee light.

Lesson III.

A-riſe, O Lord God, and lift up thine hand: For-get not the poor.

O my ſoul, thou haſt ſaid un-to the Lord, thou art my God, my goods are no-thing un-to thee.

All my de-light is up-on the ſaints that are in the earth; and up-on ſuch as ex-cel in vir-tue.

I have ſet God al-ways be-fore me: For he is on my right-hand, there-fore I ſhall not fall.

Lesson IV.

The Lord is my ſhep-herd, there-fore can I lack no-thing.

He ſhall feed me in a green pa-ſture; and lead me forth be-ſide the waters of com-fort.

Thou ſhalt pre-pare a ta-ble be-fore me, a-gainſt them that trou-ble me; thou didſt a-noint my head with oil, and my cup ſhall be full.

But thy lo"ving kind-neſs and mer-cy ſhall fol-low me all the days of my life: And I will dwell in the houſe of the Lord for e-ver.

N. B. The reaſon of placing ſo few leſſons here, is be-cauſe all the third part of this book is by way of exerciſe upon theſe tables.

Words

Words of Three Syllables, *divided according to the Rules for Spelling.*

N. B. The Accent is on the firſt Syllable, if not marked otherwiſe.

A

A-Ban-don
a-ba-fed
ac-cept-ed
ac-cord-ing
ac-know-ledge
ad-mo"niſh
ad-vo-cate
al-migh-ty
a-mend-ment
a-no-ther
an-ſwer-ing
ap-pear-ed
ap-point-ed
a"ſcend-ed
aſ-ſem-bly
aſ-ſu-rance
at-tend-ance
at-tri-bute

B

Ba"niſh-ment
bap-ti-zed
be-co"meth
be-gin-ning
be-got-ten
be-gui-led
be-hold-eth
be-ho-ved
be-lie-vers
be-long-eth
be-lov"ed
be"ne-fits
be-ſtow-ed
be-tray-ed
bro"ther-ly
bu"ſi-neſs

C

Car-nal-ly
cha"ri-ty
cha"ſten-eth
cha"ſti-ty
che"riſh-eth
chri"ſti-an
com-mand-ment
com-mit-ting
com-pa-ny
com-pa-red
con-cern-ing
con-demn-eth
con-feſſ-eth
con-fi-dence
con-ſci-ence
con-ſi"der
con-tent-ment
con-ti"nue
cour-te-ous
co"ve-nant
co"ver-eth
cre-a-tor

D

De-cei-ved
de-lay-ed
de-li"ver
de-ni-al
de-part-eth
de-fi-ed
de-ſpi-ſeth
de-vi-ces
di"li-gence
di"ſcern-ing
di"ſci-ple
diſ-plea"ſure
di"ſpo-ſer
di"ſtan-ced
di"ſtem-per
drun-ken-neſs

E

Ea-ſi-ly
e"ne-my
en-du-reth
e-ſteem-ed
e-ter-nal
e"ver-more
e"ve-ry
e"vi-dence
ex-a-mine

ex-am-

ex-am-ple
ex-cel-lence

F

Faith-ful-neſs
fel-low-ſhip
fil-thi-neſs
fi-nal-ly
fol-low-ers
flou"riſh-eth
for-give-neſs
for-ſa-keth
fur-ther-moſt

G

Ga"ther-eth
ge"ne-ral
glo-ri-ous
god-li-ness
go"ver-nor

H

Hap-pi-neſs
har-den-ed
hear-ti-ly
hea"ven-ly
ho-li-neſs
ho-neſt-ly
ho-nour-eth
hy"po-crite

I

Ig-no-rance
in"he-rit
in-ju-ry
in-ſtruct-ed
ju"ſti-fy
in-ter-cede

L

La-bour-ed
law-gi"ver
low-li-neſs

M

Ma-gi-ſtrate
ma"ni-fold
me"mo-ry
mer-ci-ful
mi"niſter
mo-de-ſty
mor-ti-fy
mul-ti-tude

N

Na-ti-on
nou"riſh-eth
nou"riſh-ment

O

Ob-tain-ed
o-pen-ed
or-dain-ed
o-ver-ſeer

P

Par-don-ed
pa-ti-ence
peace-a-ble
peace-a-bly
per-fect-ly
per-vert-eth
pi"ti-ful
por-ti-on
poſ-ſi-ble
po"ver-ty
pre-fer-ring
pro"mi-ſes
pro-vi-deth
pu"bli-can
pu"niſh-ment
pu-ri-ty
pur-loin-ing
pur-po-ſed
pur-ſu-eth

R

Re-bel-led
re-bu-ked
re-ceiv-ed
re-deem-er
re-joi-ceth
re-mem-brance
re-new-ing
re-pent-ance
re-ſiſt-eth
re-ſpect-er
re"ve-rence
re"ve-rend
re-ward-er
right-e-ous
ri-ot-ous

S

Sa"cri-fice
Sa-vi-our
ſin-gle-neſs
ſin-ful-neſs
ſloth-ful-neſs
ſpeed-i-ly
ſub-til-ty
ſuf-fer-eth

ſuf-fer-eth
ſur-feit-ing

T

Tem-per-ance
te"ſta-ment
thankſ-gi"ving
to-ge-ther
tranſ-greſ-ſor
treſ-paſſ-es

U

Un-be-lief
un-clean-neſs
un-der-ſtand
un-fruit-ful
u-ni-on
u-ni-ted
u-ni-ty
un-ſta-ble
up-right-ly
ut-ter-eth

V

Va"niſh-eth
va"ni-ty
ve"ri-ly
vic-to-ry
vi"gi-lant

W

Watch-ful-neſs
wa-ter-eth
wa-ver-eth
whore-mon-ger
wick-ed-neſs
wine-bib-ber
wi"ther-eth
won-der-ful
wor-ſhip-peth
wrong-ful-ly

Y

Ye"ſter-day
ye"ſter-night

Four Leſſons on the foregoing Tables, conſiſting of Words not exceeding Three Syllables.

LESSON I.

The rich and the poor meet to-ge-ther: The Lord is the ma-ker of them all.

A pru-dent man fore-ſee-eth e-vil, and hi-deth him-ſelf: But the ſim-ple paſs on, and are puniſh-ed.

He that op-preſſ-eth the poor to in-creaſe his rich-es, and he that gi"veth to the rich, ſhall ſure-ly come to want.

LESSON II.

Why ſtand-eſt thou ſo far off, O Lord: and hideſt thy face in the need-ful time of trou"ble?

The un-god-ly for his own luſt doth per-ſecute the poor: let them be ta-ken in the ſame craft that they have de-vi-ſed.

For the un-god-ly hath made boaſt of his own heart's

heart's de-ſire; and ſpeak-eth good of the co-vet-ous, whom God ab-hor-reth.

Lesson III.

The hea-vens de-clare the glo-ry of God; and the fir-ma-ment ſhew-eth his han-dy-work.

One day tel-leth a-no-ther, and one night doth cer-ti-fy a-no-ther.

There is nei-ther ſpeech nor lan-guage, but their voi-ces are heard a-mongſt them.

Their ſound is gone out in-to all lands; and their words un-to the end of the world.

Lesson IV.

The fear of the Lord is pure, and en-du-reth for ever: The judg-ments of the Lord are al-ways right-e-ous and true.

More to be de-ſi-red are they than gold, yea, than much fine gold: Sweet-er al-ſo than the ho-ney, and the ho ney comb.

More-o-ver by them is thy ſer-vant taught: and in keep-ing of them there is great re-ward.

Words of Four Syllables.

A D-ver-ſa-ry
af-flic-ti-on
a-bun-dant-ly
ac-cept-a-ble
au-tho"ri-ty
Cir-cum-ſpect-ly
com-paſ-ſi-on
com-mu-ni-cate
com-mu-ni-on
con-clu-ſi-on
con-di-ti-on
con-feſ-ſi-on
con-ve-ni-ent
co"vet-ouſ-neſs
Dam-na-ti-on
de-ceit-ful-neſs
de-li"ver-ed
de-ſtruc-ti-on
di"li-gent-ly

di″li-gent-ly
di-mi″niſh-ed
diſ-cre-ti-on
di-vi″ſi-on
do-mi″ni-on
E-di-fy-ing
e-lec-ti-on
e″ver-laſt-ing
ex-e-cu-ted
ex-er-ci-ſed
Fa-vour-a-ble
fi-de-li-ty
for-ma-ti-on
Glo-ri-fi-ed
Hu-mi-li-ty
Im-poſ-ſi-ble
im-pri″ſon-ment
in-fir-ma-ry
in-he″ri-tance
in-i-qui-ty
in-no-cen-cy
in-ſtruc-ti-on
in-te″gri-ty
ju-ſti-fi-ed
Ma″ni-feſt-ed
me-mo-ri-al
O-be-di-ence
oc-ca-ſi-on
o-pi″ni-on
o-ri″gi nal
o-ver-char-ged
Par-ti-cu-lar
per-ſe-cu-ti-on
per-ſe-ve-rance
pro″fit-a-ble
pro-feſ-ſi-on
pro-vi″ſi-on
Re-con-ci-led
re-demp-ti-on
re-miſ-ſi-on
right-e-ouſ-neſs
Sal-va-ti-on
ſim-pli″ci-ty
ſin-ce″rity
ſpi″ri-tu-al
ſub-jec-ti-on
ſuf-fi″ci-ent
Temp-ta-ti-on
te″ſti-mo-ny
tranſ-greſ-ſi-on
Un-cer-tain-ty
un-der-ſtand-ing
u-ni-ver-ſal
un-right-e-ous
un-ſearch-a-ble
un-wor-thi-ly
Vex-a-ti-on
What-ſo-e″ver
whom-ſo-e″ver
who-ſo-e″ver

Words of Five Syllables.

AC-cep-ta-ti-on
ac-cu-ſa-ti-on
ad-mi-ra-ti-on
ad-mo-ni-ti-on
af-fec-ti-on-ate
Cir-cum-ci-ſi-on
con-dem-na-ti-on
con-ſiſ-ca-ti-on
con-ſi-de-ra-ble
con-ver-ſa-ti-on
Diſ-o-be-di-ence
E″du-ca-tion
e-ſpe-ci-al-ly
ex-hor-ta-ti-on
For-ni-ca-ti-on
Ge″ne-ra-ti-on
Ha″bi-ta-ti-on
Im-mor-ta-li-ty
in-ter-ceſ-ſi-on
Me″di-ta-ti-on
Op-por-tu-ni-ty
Par-ti″cu-lar-ly
prin-ci-pa″li-ty
Re-pe-ti″ti-on
re″ſo-lu-ti-on
re″ſur-rec-ti-on
Spi-ri″tu-a-li-ty
ſuf-fi-ci-en-cy
ſup-pli-ca-ti-on
Un-right-e-ouſ-neſs

Of NUMBERS.

One	1	I	Twenty	20	XX
Two	2	II	Thirty	30	XXX
Three	3	III	Forty	40	XL
Four	4	IV	Fifty	50	L
Five	5	V	Sixty	60	LX
Six	6	VI	Seventy	70	LXX
Seven	7	VII	Eighty	80	LXXX
Eight	8	VIII	Ninety	90	XC
Nine	9	IX	One Hun.	100	C
Ten	10	X	Two Hun.	200	CC
Eleven	11	XI	Three Hun.	300	CCC
Twelve	12	XII	Four Hun.	400	CCCC or CD
Thirteen	13	XIII			
Fourteen	14	XIV	Five Hun.	500	D
Fifteen	15	XV	Six Hun.	600	DC
Sixteen	16	XVI	Seven Hun.	700	DCC
Seventeen	17	XVII	Eight Hun.	800	DCCC
Eighteen	18	XVIII	One Thouſ.	1000	M
Nineteen	19	XIX	—— 1809		MDCCCIX

Q. *What is the meaning of placing* I *before* V *for* Four, *and after it for* Six?

A. A leſſer number placed before a greater, abates ſo much of it; and after, adds ſo much o it.

PART

PART III.

CHAP. I.

Concerning GOD, *His* NATURE, ATTRIBUTES, *and* WORKS.

LESSON I.

GOD *is the* Creator *and* Maker *of all Things.*

BY him were all things created, that are in heaven, and that are in earth. *Col.* i. 16.

O Lord, thou art our father: we are the clay, and thou our potter, and we are all the work of thine hand. *Isa.* lxiv. 8.

Thou haſt made ſummer and winter. *Pſal.* lxxiv. 18.

The Lord he is God; it is he that hath made us, and not we ourſelves: we are his people, and the ſheep of his paſture. *Pſal.* c. 2.

LESSON II.

GOD *is the* Preſerver *of all things.*

Thou, even thou, art Lord alone: thou haſt made heaven, the heaven of heavens, with all

 their

their hoſts, the earth, and all things that are therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee. *Neh* ix. 26.

In him we live, and move, and have our being. *Acts* xvii. 28.

Who holdeth thy ſoul in life: and ſuffereth not our feet to ſlip. *Pſal.* lxvi. 8.

In whoſe hand is the ſoul of every living thing, and the breath of all mankind. *Job* xii. 10.

Lesson III.

God *is the* Diſpoſer *and* Governor *of all Things.*

Whatſoever the Lord pleaſed, that did he in heaven and in earth; in the ſeas, and in all deep places. *Pſal.* cxxxv. 6.

The Moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will. *Dan.* iv. 17.

The Lord is our Judge; the Lord is our lawgiver; the Lord is our king. *Iſa.* xxxiii. 22.

The lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord. *Prov.* xvi. 33.

Lesson IV.

He *is the* Only God.

The Lord he is God in heaven above, and upon the earth beneath: there is none elſe. *Deut.* iv. 39.

Before him there was no God formed, neither ſhall there be after him. *Iſa.* xliii. 30.

Though there be that are called Gods, whether in heaven or in earth.

——Yet

——Yet to us there is but one God, the father, of whom are all things, and we in him. 1 *Cor.* viii. 5, 6.

Lesson V.

There is none like Him.

Among the Gods, there is none like unto thee, O Lord. *Pſal.* lxxxvi. 8.

There is no God like thee, in heaven above, or in the earth beneath. 1 *Kings* viii. 23.

Who is like unto thee, O Lord?—Who is like thee, glorious in holineſs, fearful in praiſes, doing wonders? *Ezek.* xv. 11.

To whom then will ye liken God? or what likeneſs will ye compare unto him? *Iſa.* xl. 18.

Lesson VI.

He *is greater than all Things.*

The Lord your God is God of Gods, and Lord of Lords. *Deut.* x. 17.

He is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come. *Eph.* i. 21.

Who is ſo great a God as our God? *Pſal.* lxxvii. 13.

As for all the Gods of the heathens, they are but idols; but it is the Lord that made the heavens. *Pſal.* xcvi 5.

Lesson VII.

God *is a Spirit.*

He is inviſible. *Heb.* xi. 26.

He is a Spirit. *John* iv. 24.

Whom no man hath ſeen, nor can ſee. 1 *Tim.* vi. 16.

ETERNAL. From everlaſting to everlaſting, thou art God. *Pſal.* xc. 2.

Who only hath immortality. 1 *Tim.* vi. 16.

Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8.

One day is with the Lord as a thouſand years and a thouſand years as one day. 2 Pet. iii. 8.

LESSON VIII.

Unchangeable.

Thus ſaith the Lord of Hoſts:

———I am the Lord, I change not. *Mal.* iii. 5, 6.

I am that I am:

——This is my name for ever, and this is my memorial unto all generations. *Exod.* iii. 14, 15.

Whatſoever God doth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doth it, that men ſhould fear before him. *Eccl.* iii. 14.

Jeſus Chriſt is the ſame yeſterday, to-day, and for ever. *Heb.* xiii. 8.

LESSON IX.

Preſent every where.

Whither then ſhall I go from thy ſpirit? Or whither ſhall I go then from thy preſence?

—If I climb up into heaven, thou art there: If I go down to hell, thou art there alſo.

—If I take the wings of the morning, and remain in the uttermoſt parts of the ſea:

—Even

—Even there alſo ſhall thy hand lead me; and thy right-hand ſhall hold me up. *Pſal.* cxxxix. 6, 7, 8, 9.

Am I a God at hand, ſaith the Lord: and not a God afar off?

—Can any hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord: Do not I fill heaven and earth? ſaith the Lord. *Jer.* xxiii. 23, 24.

LESSON X.

The Knowledge *of* GOD.

Known unto God are all his works, from the beginning of the world. *Acts* xv. 18.

Neither is there any creature that is not manifeſted in his ſight: but all things are naked and open unto the eyes of him with whom we have to do. *Heb.* iv. 13.

He looketh to the ends of the earth, and ſeeth under the whole heaven. *Job* xxviii. 24.

The eyes of the Lord are in every place, beholding the evil and the good. *Prov.* xx. 3.

LESSON XI.

His Wiſdom.

He is wiſe in heart. *Job* ix. 4.

He is the only wiſe God. 1 *Tim.* i. 17.

The Lord by wiſdom hath founded the earth. *Prov.* iii. 19.

He hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion. *Jer.* x. 12.

 O Lord,

O Lord, how manifold are thy works, in wiſdom haſt thou made them all. *Pſal.* civ. 24.

He giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding. *Dan.* ii. 21.

LESSON XII.

His Power.

Power belongeth unto God. *Pſal.* lxii. 11.

Haſt thou not known? Haſt thou not heard, that the everlaſting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? *Iſa.* xl. 28.

In thine hand is there not power and might, ſo that none is able to withſtand thee? 2 *Chron.* xx. 6.

Thus ſaith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord, that maketh all things, that ſtretcheth forth the heavens alone, that ſpreadeth abroad the earth, by myſelf. *Iſa.* xliv. 24.

LESSON XIII.

The Goodneſs *of* GOD *in general.*

There is none good but one, that is God. *Matth.* xix. 17.

The Lord is loving unto every man, and his mercy is over all his works. *Pſal.* cxiv. 9.

He maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt. *Matth.* v. 45.

Behold, God is mighty, and deſpiſeth not any. *Job.* xxxvi. 5.

LES-

LESSON XIV.

The Reward *of the* Righteous.

He will fulfil the deſire of them that fear him. *Pſal.* cxiv. 19.

Thou, O Lord, wilt give thy bleſſing unto the righteous; and with thy favourable kindneſs wilt thou defend him as with a ſhield. *Pſal.* v. 13.

The eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in behalf of them whoſe heart is perfect towards him. 2 *Chron.* xvi. 9.

God giveth to man that which is good in his ſight, wiſdom, and knowledge, and joy. *Eccl.* ii. 26.

LESSON XV.

His Mercy *to the* Wicked.

The mercy of the Lord is everlaſting. *Pſal.* c. 5

As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked; but that the wicked turn from his way and live. *Ezek.* xxxiiii. 1.

Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Iſa.* lv. 7.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him, *Dan.* ix. 9.

LESSON XVI.

His Juſtice.

The ſtatutes of the Lord are right. *Pſ.* xix. 8.

The Lord our God is righteous in all his works which he doeth. *Dan.* ix. 14.

God is no reſpecter of perſons; but in every nation he that feareth him and worketh righteouſneſs, is accepted with him. *Acts* x. 34, 35.

God hath appointed a day, in the which he will judge the world in righteouſneſs. *Acts* xvii. 31.

Shall not the judge of all the earth do right? *Gen.* xviii. 25.

LESSON XVII.

His Truth *and* Faithfulneſs.

Juſt and true are thy ways, thou king of ſaints. *Rev.* xv. 3.

He is the faithful God who keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations. *Deut.* vii. 9.

The Lord is not ſlack concerning his promiſe, as ſome count ſlackneſs. 2 *Pet.* iii. 9.

God is not a man that he ſhould lie, neither the ſon of man that he ſhould repent. *Numb.* xxiii. 19.

Heaven and earth ſhall paſs away, but my words ſhall not paſs away. *Matt.* xxiv. 35.

LESSON XVIII.

His Holineſs.

There is none ſo holy as the Lord. 1 *Sam.* ii. 2.

Holy and reverend is his name. *Pſal.* cxi. 9.

Who

Who is like unto thee, O Lord; glorious in holineſs? *Exod.* xv. 10.

Far be it from God, that he ſhould do wickedneſs; and from the Almighty, that he ſhould commit iniquity. *Job* xxxiv. 10.

God cannot be tempted with evil, neither tempteth he any man. *Jam.* i. 13.

Lesson XIX.

God *is incomprehenſible.*

Behold, God is great; and we know him not. *Job* xxxvi. 26.

Touching the Almighty, we cannot find him out. *Job* xxxvii. 23.

God hath done great things, and unſearchable. *Job* v. 9.

What man knoweth the things of a man, ſave the ſpirit of man which is in him? Even ſo the things of God knoweth no man, but the ſpirit of God. 1 *Cor.* ii. 11.

Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection? *Job* xi. 7.

Chap. II.

Concerning the Nature *and* Condition *of* Man.

Lesson I.

The original Formation *and* State *of* Man.

THE Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life: and man became a living ſoul. *Gen.* ii. 7.

God created man in his own image; in the image of God created he him. *Gen.* i. 27.

Thou makeſt him to have dominion of the works of thy hands: and haſt put all things in ſubjection under his feet.

All ſheep and oxen; yea, and the beaſts of the field: The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſea. *Pſal.* viii. 6, 7, 8.

Lesson II.

The Lord God planted a Garden eaſtward in *Eden*; and there he put the man whom he had formed.

And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food: The tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil. *Gen.* ii. 8, 9.

And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat;

But of the tree of knowledge of good and evil thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die.

And the Lord God ſaid, It is not good that the man ſhould be alone: I will make him an help meet for him. *Gen.* ii. 16, 17, 18.

She ſhall be called woman, becauſe ſhe was taken out of man. *Gen.* ii. 23.

Lesson III.

The Fall *of* Man.

The ſerpent beguiled Eve through his ſubtilty. 2 *Cor.* xi. 2. When

When the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.

And the eyes of them both were opened; and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons. *Gen.* iii. 6, 7. *See the whole chapter.*

Unto Adam alſo, and to his wife, did the Lord God make coats of ſkins, and cloathed them. *Gen.* iii. 21.

The preſent State *of* Man *by* Nature.

LESSON IV.

His Mortality.

It is appointed unto all men once to die. *Heb.* ix. 27.

By one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men. *Rom.* v. 12.

For in Adam all die. 1 *Cor.* xv. 22.

What man is he that liveth, and ſhall not ſee death? *Pſal.* lxxxix. 47.

Man dieth and waſteth away; yea, man giveth up the ghoſt, and where is he? *Job* xiv. 10.

He ſhall return no more to his houſe, neither ſhall his place know him any more. *Job* vii. 10.

There is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe. *Job* xiv. 7.

But man lieth down, and riſeth not till the heavens be no more. *Job* xiv. 12.

LESSON V.

The Shortneſs *and* Uncertainty *of this* Life.

Man that is born of a woman, is of few days. *Job* xiv. 1.

For what is all our life? It is even a vapour that appeareth for a little time, and then vaniſheth away. *James* iv. 14.

All fleſh is as graſs, and all the glory of man as the flower of graſs: The graſs withereth, and the flower thereof falleth away. 1 *Pet.* i. 24.

The days of man are but as graſs: for he flouriſheth as a flower of the field.

—As ſoon as the wind goeth over it, it is gone; and the place thereof ſhall know it no more. *Pſal.* ciii. 15, 16.

So teach us to number our days, that we may apply our hearts to wiſdom. *Pſal.* xc. 12.

LESSON VI.

The Pain *and* Trouble *he is ſubject to.*

Man is born unto trouble as the ſparks fly upwards. *Job.* v. 7.

For all his days are ſorrows, and his travel grief. *Eccl.* ii. 23.

His fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn. *Job* xiv. 22.

Sore is the travel which God hath given to the ſons of men to be exerciſed therewith. *Eccl.* i. 13.

All things are full of labour, man cannot utter it. *Eccl.* i. 8.

LESSON VII.

The Vanity *of human Condition.*

Verily every man at his beſt ſtate is altogether vanity. *Pſal.* xxxix. 6.

What profit hath a man of all his labour which he taketh? *Eccl.* i. 3.

And of the vexation of his heart wherein he hath laboured under the ſun. *Eccl.* ii. 22.

The Lord knoweth the thoughts of man, that they are but vain. *Pſal.* xciv. 11.

As for the children of men, they are but vanity. *Pſal.* lxii. 9.

LESSON VIII.

The Ignorance *of Man.*

We are but of yeſterday, and know nothing. *Job.* viii. 9.

If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 1 *Cor.* viii. 2.

Where ſhall wiſdom be found: And where is the place of underſtanding?

—Man knoweth not the price thereof, neither is it found in the land of the living. *Job* xxviii. 12, 13.

Great men are not always wiſe, neither do the aged underſtand judgment. *Job* xxxii. 9.

Boaſt not thyſelf of to-morrow; for thou knoweſt not what a day may bring forth. *Prov.* xxvii. 1.

LESSON IX.

The Weakneſs *and* Inſufficiency *of Man.*

We could have no power at all, except it were given us from above. *John* xix. 11.

It is God that worketh in us both to will and to do of his good pleaſure. *Phil.* ii. 13.

So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. *Rom.* ix. 16.

Neither is he that planteth any thing, neither he that watereth, but God that giveth the increaſe. *Rom.* ix. 16.

We are not ſufficient of ourſelves to think any thing as of ourſelves, but our ſufficiency is of God. 2 *Cor.* iii. 5.

LESSON X.

The Sinfulneſs *of Man.*

In me, that is, in my fleſh, dwelleth no good thing; for to will is preſent with me, but how to perform that which is good I know not. *Rom.* vii. 18.

—For the good that I would, I do not; but the evil which I would not, that I do. *Rom.* vii. 19.

There is not a juſt man upon earth, that doth good, and ſinneth not. *Eccl.* vii. 20.

For in many things we offend all. *Jam.* iii. 2.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. 1 *John* i. 8.

Who can ſay, I have made my heart clean; I am pure from ſin? *Prov.* xx. 19.

CHAP.

CHAP. III.

Concerning the Redemption of Man *by* JESUS CHRIST, *the Son of* God; *together with the* Father *and the* Holy Ghoſt.

LESSON I.

God *the* Father *hath redeemed us by his* Son.

GOD ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.

—For God ſent not his Son into the world to condemn the world; but that the world, through him, might be ſaved. *John* iii. 16, 17.

In this was manifeſted the love of God towards us, becauſe God ſent his only begotten Son into the world, that we might live through him.

—Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. 1 *John* iv. 9, 10.

The Nature *of* CHRIST.

LESSON II.

CHRIST *is* GOD.

In the beginning was the word, and the word was with God, and the word was God. *John* i. 1.

As the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf. *John* v. 26.

I and my Father are one. *John* x. 30.

Believe me, that I am in the Father, and the Father in me. *John* xiv. 11.

The

The word was made Fleſh. *John* i. 14.

God ſent forth his Son, made of a woman. *Gal.* iv. 4.

Verily, he took not on him the nature of angels, but he took on him the ſeed of Abraham. *Heb.* ii. 16.

LESSON III.

CHRIST *died for our Sins.*

Chriſt hath redeemed us from the curſe of the law, being made a curſe for us. *Gal.* iii. 13.

When we were enemies, we were reconciled to God by the death of his Son. *Rom.* v. 10.

He put away ſin by the ſacrifice of himſelf. *Heb.* ix. 26.

He hath made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him. 2 *Cor.* v. 21.

The Lord hath laid on him the iniquity of us all. *Iſa.* liii. 6.

Hereby perceive we the love of God, becauſe he laid down his life for us. 1 *John* iii. 16.

LESSON IV.

HE *roſe again for our Juſtification.*

Who was raiſed again for our juſtification? *Rom.* iv. 25.

Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again. *Rom.* viii. 34.

He was declared to be the Son of God with power, by the reſurrection from the dead. *Rom.* i. 4.

Thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day. *Luke* xxiv. 46.

——That repentance and remiſſion of ſins ſhould be preached in his name among all nations. *Luke* xxiv. 47.

LESSON V.

HE *aſcended into Heaven, and intercedes for us at the Right-hand of* GOD.

While they beheld, he was taken up, and a cloud received him out of their ſight. *Acts* i. 9.

Who is gone into Heaven, and is on the right-hand of God, angels and authorities and powers being made ſubject unto him. 1 *Pet.* iii. 22.

Chriſt is entered into Heaven itſelf, now to appear in the preſence of God for us. *Heb* ix. 24.

Who is even at the right-hand of God, who alſo maketh interceſſion for us. *Rom.* viii. 34.

He bare the ſins of many, and made interceſſion for the tranſgreſſors. *Iſa.* liii. 12.

If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous. 1 *John* ii. 1.

LESSON VI.

CHRIST *ſhall judge the World.*

It is he which was ordained of God, to be the judge of quick and dead. *Acts* x. 42.

God hath appointed a day, in the which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead. *Acts* xvii. 31.

But of that day and hour knoweth no man, no not the angels in Heaven, but my Father only. *Matt.* xxiv. 36.

We

We muſt all appear before the Judgment-ſeat of Chriſt, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. 2 *Cor.* v. 10.

In that day when God ſhall judge the ſecrets of men, by Jeſus Chriſt, according to his goſpel. *Rom.* ii. 16.

LESSON VII.

Father, Son, *and* Holy Ghoſt, *are* One GOD.

Though there be that are called Gods, whether in Heaven or in earth, (as there be Gods many, and Lords many):

——But yet to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him. 1 *Cor.* viii. 5, 6.

In Chriſt we are builded together, for an habitation of God through the ſpirit. *Eph.* ii. 22.

There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one. 1 *John* v. 7.

The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. *Amen.* 2 *Cor.* xiii. 14.

The State of Man by Redemption.

LESSON VIII.

With Reſpect to Knowledge.

And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true; and we are in him that

that is true, even in his ſon Jeſus Chriſt. This is the true God, and eternal life. 1 *John* v. 20.

God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt. 2 *Cor.* iv. 6.

Jeſus Chriſt hath brought life and immortality to light through the goſpel. 2 Tim. i. 10.

I am come a light, ſaith our Saviour, into the world, that whoſoever believeth in me ſhould not abide in darkneſs. *John* xii. 46.

If ye continue in my word, then are ye my diſciples indeed,

—And ye ſhall know the truth, and the truth ſhall make you free. *John* viii. 31, 32.

LESSON IX.

Righteouſneſs *and* Holineſs.

As by the offence of one, judgment came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life.

—For as by one man's diſobedience, many were made ſinners: ſo by the obedience of one, ſhall many be made righteous. *Rom.* v. 18, 19.

There is no condemnation to them that are in Chriſt Jeſus, which walk not after the fleſh, but after the ſpirit. *Rom.* viii. 1.

By him, all that believe are juſtified from all things, from which they could not be juſtified by the law of *Moſes*. *Acts* xiii. 39.

The ſting of death is ſin, and the ſtrength of ſin is the law.

—But

—But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt. 1 *Cor.* xv. 56, 57.

The blood of Jeſus Chriſt, his ſon, cleanſeth us from all ſin. 1 *John* i. 7.

Lesson X.

Life Eternal.

The ſon of man is not come to deſtroy men's lives, but to ſave them. *Luke* ix. 56.

I am come, ſaith our Saviour, that they might have life, and that they might have it more abundantly. *John* x. 10.

I am the reſurrection and the life. *John* xi. 25.

Since by man came death, by man came alſo the reſurrection of the dead.

—For as in *Adam* all die, even ſo in Chriſt ſhall all be made alive. 1 *Cor.* xv. 21, 22.

Lesson XI.

Happineſs.

This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* i. 15.

He that ſpared not his own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? *Rom.* viii. 32.

God, the father of our Lord Jeſus Chriſt, hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt. *Eph.* i. 3.

Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God. 1 *John* iii. 1.

If

If children, then heirs; heirs of God, and joint heirs with Chriſt. *Rom.* viii. 17.

If ye keep my commandments, ye ſhall abide in my love. *John* xv. 10.

And his commandments are not grievous. 1 *John* v. 3.

CHAP. IV.

Concerning the Duty of MAN *to* GOD.

LESSON I.

On Faith.

HAVE faith in God. *Mark* xi. 22.

For without faith it is impoſſible to pleaſe him. *Heb.* xi. 6.

He that cometh to God muſt believe that he is; that he is a rewarder of them that diligently ſeek him. *Heb.* vi. 6.

Faith is the ſubſtance of things hoped for, the evidence of things not ſeen. *Heb.* xi. 1.

Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe his Prophets, ſo ſhall ye proſper. 2 *Chron.* xx. 20.

Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved. *Acts* xvi. 31.

Add to your faith virtue. 2 *Pet.* i. 5.

For as the body without the ſpirit is dead, ſo faith without works is dead alſo. *James* ii. 26.

LESSON II.

Fear.

The fear of the Lord is the beginning of wiſdom. *Prov.* ix. 10

A wiſe man feareth and departeth from evil; but the fool rageth, and is confident. *Prov.* xiv. 16.

Happy is the man that feareth alway: but he that hardeneth his heart ſhall fall into miſchief. *Prov.* xxviii. 14.

By the fear of the Lord men depart from evil. *Prov.* xvi. 6.

Be not afraid of them that kill the body, and after that have no more that they can do:

——But fear him, who, after he hath killed, hath power to caſt into hell. *Luke* xii. 4, 5.

Stand in awe, and ſin not. *Pſal.* iv. 4.

Serve God acceptably, with reverence and godly fear. *Heb.* xii. 28.

Work out your own ſalvation with fear and trembling. *Phil.* ii. 12.

LESSON III.

Hope *and* Truſt.

Bleſſed is he that hath the God of *Jacob* for his help; and whoſe hope is in the Lord his God. *Pſal.* cxlvi. 5.

The Lord is my portion, ſaith my ſoul; therefore will I hope in him. *Lam.* iii. 24.

The Lord is my light and my ſalvation; whom then ſhall I fear? The Lord is the ſtrength of my life; of whom then ſhall I be afraid? *Pſal.* xxvii. 1.

I have put my truſt in God, and will not fear what fleſh can do unto me. *Pſal.* lvi. 4.

It is better to truſt in the Lord, than to put any confidence in man.

——It

—It is better to truſt in the Lord, than to put any confidence in princes. *Pſal.* cxiii. 8, 9.

Commit thy ways unto the Lord, and put thy truſt in him, and he ſhall bring it to paſs. *Pſal.* xxxvii. 5.

LESSON IV.

Love.

Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength. *Mark* xii. 30.

This is the love of God, that we keep his commandments. 1 *John* v. 3.

If a man love me, ſays our Saviour, he will keep my words.

——He that loveth me not, keepeth not my ſayings. *John* xiv. 23, 24.

The Lord direct your hearts into the love of God. 2 *Theſſ.* iii. 5.

Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. *Eph.* vi. 24.

LESSON V.

Obedience.

Thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments always. *Deut.* xi. 1.

You ſhall walk in all the ways which the Lord your God hath commanded you. *Deut.* v. 33.

Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God. 1 *Cor.* vii. 19.

Behold, to obey is better than ſacrifice, and to hearken than the fat of rams. 1 *Sam.* xv. 22.

Not

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven. *Matt.* vii. 21.

Lesson VI.

Submiſſion.

Submit yourſelves to God. *James* iv. 7.

My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.

—For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. *Heb.* xii. 5, 6.

Sorrow not for them which are aſleep, even as others who have no hope.

—For if we believe that Jeſus died and roſe again, even ſo them alſo who ſleep in Jeſus will God bring with him. 1 *Theſſ.* iv. 13, 14.

The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord. *Job* i. 21.

Lesson VII.

Honour *and* Worſhip *in general.*

Aſcribe unto the Lord the honour due unto his name.

—O worſhip the Lord in the beauty of holineſs. *Pſal.* xcvi. 8, 9.

A ſon honoureth his father, and a ſervant his maſter: If then I be a father, where is mine honour; and if I be a maſter, where is my fear? ſaith the Lord of hoſts. *Mal.* i. 6.

Thou art worthy, O Lord, to receive glory, and honour, and power. *Rev.* iv. 11.

O come, let us worſhip and fall down and kneel before the Lord our Maker. *Pſ.* xcv. 6.

They that honour me, ſaith the Lord, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed. 1 *Sam.* ii. 30.

LESSON VIII.

Praiſe *and* Thankſgiving.

Praiſe the Lord, O my ſoul, and forget not all his benefits:

—Who forgiveth all thy ſins; and healeth all thine infirmities:

—Who ſaveth thy life from deſtruction; and crowneth thee with mercy and loving-kindneſs. *Pſal.* ciii. 2, 3, 4.

In every thing give thanks, for this is the will of God, in Chriſt Jeſus, concerning you. 1 *Theſ.* v. 18.

When thou haſt eaten, and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he hath given thee. *Deut.* viii. 10.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men! *Pſal.* cvii. 8.

LESSON IX.

Prayer.

Be careful for nothing; but in every thing, by prayer and ſupplication, with thankſgiving, let your requeſt be made known unto God. *Phil.* iv. 6.

Aſk, and it ſhall be given you; ſeek, and ye

ſhall find; knock, and it ſhall be opened unto you. *Matt.* vii. 7.

Continue in prayer: and watch in the ſame with thankſgiving. *Col.* iv. 2.

But when ye pray, uſe not vain repetition, as the Heathens do.

—After this manner therefore pray ye: Our Father, who art in Heaven, *&c.* *Matt.* vi. 7, 9.

LESSON X.

On Baptiſm.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. *Matt.* xxviii. 19.

Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God. *John.* iii. 3, 5.

Repent, and be baptized, every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins. *Acts* ii. 38.

Jeſus ſaid, ſuffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God.

And he took them up in his arms, laid his hands upon them, and bleſſed them. *Mark* x. 14, 16.

Baptiſm doth now ſave us (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt. 1 *Pet.* iii. 12.

After that the kindneſs and love of God our Saviour towards man appeared.

—Not by works of righteouſneſs, which we have

have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt. *Tit.* iii. 4, 5.

LESSON XI.

The Lord's Supper.

The Lord Jeſus [Chriſt] the ſame night in which he was betrayed, took bread:

—And when he had given thanks, he brake it; and ſaid, Take, eat; this is my body, which is broken for you: This do in remembrance of me.

—After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: This do ye as oft as ye drink it in remembrance of me.

—For as often as you eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

—Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

—But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.

—For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. 1 *Cor.* xi. 23, 24, 25, 26, 27, 28, 29.

Except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you.

—He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him. *John* vi. 53, 56.

CHAP. V.

Concerning the Duty of Men towards one another.

LESSON I.

BE kindly affectionate one towards another with brotherly love *Rom.* xii. 10.

If a man ſay, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? 1 *John* iv. 20.

This is my commandment, ſaith our Saviour, that ye love one another, as I have loved you. *John* xv. 12.

By this ſhall all men know, that ye are my diſciples, if ye have love one to another. *John* xiii. 35.

The Lord make you to increaſe and abound in love, one towards another, and towards all men. 1 *Theſſ.* iii. 12.

LESSON II.

Honour *and* Reſpect.

Look not every man on his own things, but every man alſo on the things of others. *Phil.* ii. 4.

Let nothing be done through ſtrife or vain glory, but in lowlineſs of mind, let each eſteem others better than themſelves. *Phil.* ii. 3.

Honour all men. 1 *Pet.* ii. 17.

If ye ſalute your brethren only, what do ye more than others? Do not even the Publicans ſo? *Matt.* v. 4.

Like-

Likewiſe ye younger, ſubmit yourſelves unto the elder; yea, all of you be ſubject one to another, and be cloathed with humility. 1 *Pet.* v. 5.

LESSON III.

Peace *and* Union.

Follow after the things which make for peace. *Rom.* xiv. 19.

Study to be quiet, and do your own buſineſs. 1 *Theſ.* iv. 11.

If it be poſſible, as much as lieth in you, live peaceably with all men. *Rom.* xii. 18.

I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you, but that ye be perfectly joined together in the ſame mind, and in the ſame judgment. 1 *Cor.* i. 10.

Be ye all of one mind. 1 *Pet.* iii. 8.

Endeavouring to keep the unity of the ſpirit in the bond of peace. *Eph.* iv. 3.

Let us walk by the ſame rule, let us mind the ſame thing. *Matt.* vii. 12.

LESSON IV.

Juſtice *in general.*

All things whatſoever ye would that men ſhould do to you, do ye even ſo to them; for this is the law and the prophets. *Matt.* vii. 12.

Render to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour. *Rom.* xiii. 7.

He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much. *Luke* xvi. 10.

It is joy to the juſt to do judgment. *Prov.* xxi. 15.

To do juſtice and judgment, is more acceptable to the Lord than ſacrifice. *Prov.* xxi. 3.

Lesson V.

Charity *and* Forgiveneſs.

As we have opportunity, let us do good unto all men. *Gal.* vi. 10.

To do good and to communicate, forget not; for with ſuch ſacrifices God is well pleaſed. *Heb.* xiii. 16.

Give to him that aſketh thee; and from him that would borrow of thee, turn not thou away. *Matt.* v. 42.

Be ye kind one to another, tender-hearted, forgiving one another; even as God, for Chriſt's ſake, hath forgiven you. *Eph.* iv. 32.

Dearly beloved, avenge not yourſelves; but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, ſaith the Lord. *Rom.* xii. 19.

If ye forgive men their treſpaſſes, your heavenly Father will forgive you.

—But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes. *Matt.* vi. 14, 15.

Lesson VI.

Mercy *and* Compaſſion.

Thus ſpeaketh the Lord of Hoſts, ſaying, Shew

Shew mercy and compaſſion, every man to his brother. *Zech.* vii. 9.

Be ye all of one mind, having compaſſion one of another; love as brethren, be pitiful, be courteous. 1 *Pet.* iii. 8.

Bleſſed are the merciful, for they ſhall obtain mercy. *Matt.* v. 7.

Bleſſed is he that conſidereth the poor and the needy: The Lord ſhall deliver him in the time of trouble. *Pſal.* xli. 1.

He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again. *Prov.* xix. 17.

Give alms of ſuch things as ye have. *Luke* xi. 41.

Ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give, than to receive. *Acts* xx. 35.

Lesson VII.

Candour *in* judging.

Judge not, that ye be not judged. *Matt.* vii. 1.

Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart. 1 *Cor.* iv. 5.

Why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the Judgment ſeat of Chriſt.

—So then every one of us ſhall give an account of himſelf to God.

—Let us not therefore judge one another any more. *Rom.* xiv. 10, 12, 13.

Speak evil of no man. *Tit.* iii. 2.

Speak not evil one of another, brethren; he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law. *James* iv. 11.

He that uttereth a ſlander is a fool. *Prov.* x. 18.

Thou ſhalt not raiſe a falſe report. *Exod.* xxiii. 1.

Lesson VIII.

Truth *and* Sincerity.

Lie not one to another. *Col.* iii. 9.

Keep thy tongue from evil, and thy lips from ſpeaking guile. *Pſal.* xxxiv. 13.

Put away lying: ſpeak every man truth with his neighbour; for we are members one of another. *Eph.* iv. 25.

The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue is but for a moment.

—Lying lips are an abomination to the Lord; but they that deal truly are his delight. *Prov.* xii. 19, 22.

All liars ſhall have their part in the lake which burneth with fire and brimſtone. *Rev.* xxi. 8.

A double-minded man is unſtable in all his ways. *James* i. 8.

Lesson IX.

Of Edification, Inſtruction, *&c.*

Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers. *Eph.* iv. 29.

Inſtruct

Inſtruct thoſe that oppoſe themſelves. 2 *Tim.* ii. 25.

Have compaſſion on the ignorant, and on them that are out of the way. *Heb* v. 2

Exhort one another daily, while it is called to day; leſt any of you be hardened through the deceitfulneſs of ſin. *Heb.* iii. 13.

Thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him. *Lev.* xix. 17.

Give no offence, neither to the *Jews*, nor to the *Gentiles*, nor to the church of God. 1 *Cor.* x. 32.

Let no man put a ſtumbling block, or an occaſion to fall in his brother's way. *Rom.* xiv. 13.

Be thou an example to the believers, in word, in converſation, in charity, in faith, in purity. 1 *Tim.* iv. 12.

LESSON X.

The Duties of Huſbands *and* Wives.

Men ought to love their wives as their own bodies; he that loveth his wife, loveth himſelf:

—For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the church.

—Let every one of you in particular, ſo love his wife even as himſelf. *Eph.* v. 28, 29, 33.

Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord.

—For the huſband is head of his wife, even as Chriſt is the head of the Church; and he is the Saviour of the body.

—Therefore, as the church is ſubject unto Chriſt, ſo let the wives be to their own huſbands in every thing.

—Let the wife ſee that ſhe reverence her huſband. *Eph.* v. 22, 23, 24, 33.

Lesson XI.

The Duties of Parents *and* Children.

Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. *Eph.* v. 4.

Chaſten thy ſon while there is hope; and let not thy ſoul ſpare for his crying. *Prov.* xix. 18.

Train up a child in the way he ſhould go, and when he is old he will not depart from it. *Prov.* xxii. 20.

God commanded, ſaying, honour thy father and mother. *Matt.* xv. 4.

Children, obey your parents in the Lord; for this is right. *Eph.* vi. 1.

Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs. *Prov.* xx. 20.

Curſed be he that ſetteth light by his father or his mother. *Deut.* xxvii. 16.

My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother. *Prov.* i. 8.

Lesson XII.

The Duties of Maſters *and* Servants.

Maſters, give unto your ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven. *Col.* iv. 1.

Ye ſhall not rule over one another with rigour. *Lev.* xxv. 46.

Servants,

Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt.

—Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart. *Eph.* vi. 5, 6.

Exhort ſervants to be obedient unto their own maſters, and to pleaſe them well in all things; not anſwering again,

—Not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. *Titus* ii. 9, 10.

LESSON XIII.

The Duty of Subjects.

Let every ſoul be ſubject unto the higher powers. *Rom.* xiii. 1.

Put them in mind to be ſubject to principalities and powers; to obey magiſtrates, to be ready to every good work. *Titus.* iii. 1.

Submit yourſelves to every ordinance of man for the Lord's ſake; whether it be to the king, as ſupreme; or unto governors, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. 1 *Pet.* ii. 13, 14.

Fear thou the Lord, and the king; and meddle not with them that are given to change. *Prov.* xxiv. 21.

Whoſoever ſhall not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment. *Ezra* vii. 26.

LESSON XIV.

The Duty of Chriſtian Believers *towards their* Miniſters.

Obey them that have the rule over you, and ſubmit yourſelves, for they watch for your ſouls, as they that muſt give account, that they may do it with joy, and not with grief. *Heb.* xiii. 17.

Let the elders that rule well be accounted worthy of double honour; eſpecially they who labour in the word and doctrine. 1 *Tim.* v. 17.

We beſeech you, brethren, to know them which labour among you, and are over you in the Lord; and admoniſh you;

—And to eſteem them very highly in love for their work's ſake. 1 *Theſſ.* v. 12, 13.

CHAP. IV.

Concerning the Duty of Man *towards himſelf.*

LESSON I.

Humility.

BLESSED are the poor in ſpirit, for theirs is the kingdom of heaven. *Matt.* v. 3.

Whoſoever ſhall humble himſelf as a little child, the ſame is the greateſt in the kingdom of heaven. *Matt.* xviii. 4.

Though the Lord be high, yet hath he reſpect unto the lowly; as for the proud, he beholdeth them afar off. *Pſal.* cxxxviii. 6.

When

When pride cometh, then cometh ſhame: but with the lowly is wiſdom. *Prov.* xi. 2.

A man's pride ſhall bring him low; but honour ſhall uphold the humble in ſpirit. *Prov.* xxix. 23.

Before deſtruction the heart of man is haughty; and before honour is humility. *Prov.* xviii. 12.

God reſiſteth the proud, but giveth grace unto the humble. *James* iv. 6.

Learn of me, (ſaith our Saviour) for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. *Matt.* xi. 29.

LESSON II.

Meekneſs.

Leave off from wrath, and let go diſpleaſure; fret not thyſelf, elſe ſhalt thou be moved to do evil. *Pſal.* xxxvii. 8.

Be ye angry, and ſin not; let not the ſun go down upon your wrath;

—Neither give place to the devil. *Eph.* iv. 26, 27.

Be not haſty in thy ſpirit to be angry; for anger reſteth in the boſom of fools. *Eccl.* vii. 9.

Let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath:

—For the wrath of man worketh not the righteouſneſs of God. *James* i. 19, 20.

Them that are meek, ſhall he guide in judgment; and ſuch as are gentle, them ſhall he learn his way. *Pſal.* xxv. 8.

Bleſſed are the meek, for they ſhall inherit the earth. *Matt.* v. 5.

LES-

LESSON III.

Temperance.

Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs. *Luke* xxi. 34.

They that be drunken are drunken in the night.

—But let us who are of the day be ſober. 1 *Theſſ.* v. 7, 8.

Let us walk honeſtly, as in the day; not in rioting and drunkenneſs. *Rom.* xiii. 13.

Wine is a mocker; ſtrong drink is raging; and whoſoever is deceived thereby, is not wiſe. *Prov.* xx. 1.

Be not amongſt wine-bibbers; amongſt riotous eaters of fleſh. *Prov.* xxiii. 20.

Be not drunk with ſtrong wine, wherein is exceſs. *Eph.* v. 18.

LESSON IV.

Chaſtity *and* Modeſty.

Dearly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul. 1 *Pet.* ii. 11.

Fornication and all uncleanneſs, let it not be once named amongſt you, as becometh ſaints:

—Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.

—This ye know, that no whoremonger, nor unclean perſon, hath any inheritance in the kingdom of Chriſt and of God. *Eph.* v. 3, 4, 5.

God hath not called us unto uncleanneſs, but unto holineſs. 1 *Theſſ.* iv. 7.

Bleſſed are the pure in heart, for they ſhall ſee God. *Matt.* v. 8.

Lesson V.

Diligence.

Seeſt thou a man diligent in his buſineſs; he ſhall ſtand before kings; he ſhall not ſtand before mean men. *Prov.* xxii. 29.

Go to the ant, thou ſluggard; conſider her ways, and be wiſe.

—Which having no guide, overſeer, or ruler,

——provideth her meat in the ſummer, and gathereth her food in the harveſt. *Prov.* vi. 6, 7, 8.

Wealth gotten by vanity, ſhall be diminiſhed; but he that gathereth by labour, ſhall encreaſe. *Prov.* xiii. 11.

Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger. *Prov.* xix. 15.

But the hand of the diligent maketh rich. *Prov.* x. 4.

If any man will not work, neither ſhould he eat. 2 *Theſſ.* iii. 10.

Lesson VI.

Contentment.

I have learned in whatſoever ſtate I am, therewith to be content.

——I know how to be abaſed, and I know how to abound; every where, and in all things, I am inſtructed, both to be full, and to be hungry; both to abound, and to ſuffer need. *Phil.* iv. 11, 12.

Give me, O Lord, ſaid *Agar*, neither poverty, nor riches; feed me with food convenient for me;

—Leſt

—Leſt I be full, and deny thee, and ſay, *Who is the Lord?* Or, leſt I be poor, and ſteal, and take the name of my God in vain. *Prov.* xxx. 8.

Godlineſs, with contentment, is great gain.

—For we brought nothing into this world, and it is certain we can carry nothing out. 1 *Tim.* vi. 6, 7.

Let your converſation be without covetouſneſs; and be content with ſuch things as you have; for God hath ſaid, I will never leave thee, nor forſake thee. *Heb.* xiii. 5.

LESSON VII.

Self-Denial *and* Mortification.

If any man, ſaith our Saviour, will come after me, let him deny himſelf, and take up his croſs daily, and follow me. *Luke* ix. 23.

Make no proviſion for the fleſh, to fulfil the luſts thereof. *Rom.* xiii. 14.

Mortify therefore your members which are upon the earth. *Col.* iii. 5.

If ye live after the fleſh, ye ſhall die; but if ye, through the Spirit, do mortify the deeds of the body, ye ſhall live. *Rom.* viii. 13.

To be carnally minded, is death; but to be ſpiritually minded, is life and peace. *Rom.* viii. 6.

LESSON VIII.

Edification.

Build up yourſelves on your moſt holy faith. *Jude*, 20.

Take

Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God. *Heb.* iii. 12.

That the ſoul be without knowledge, it is not good. *Prov.* xix. 2.

As new born babes deſire the ſincere milk of the word, that ye may grow thereby. 1 *Pet.* ii. 2.

Be ye not unwiſe, but underſtanding what the will of the Lord is. *Eph.* v. 17.

Give attendance to reading, to exhortation, to doctrine. 1 *Tim.* iv. 13.

Lesson IX.

Meditation.

Ponder the path of thy feet, and let all thy ways be eſtabliſhed. *Prov.* iv. 26.

We ought to give the more earneſt heed to the things which we have heard; leſt at any time we ſhould let them ſlip. *Heb.* ii. 1.

Remember now thy Creator in the days of thy youth; while the evil days come not, when thou ſhalt ſay, I have no pleaſure in them. *Eccl.* xii. 1.

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his ſtatutes. *Deut.* viii. 11.

I thought on my ways, and turned my feet unto thy teſtimonies.

—I made haſte, and delayed not to keep thy commandments. *Pſal.* cxix. 59, 60.

O that men were wiſe, that they underſtood this, that they would conſider their latter end. *Deut.* xxxii. 29.

LESSON X.

Watchfulneſs.

See as ye walk circumſpectly, not as fools, but as wiſe,

—Redeeming the time, becauſe the days are evil. *Eph.* v. 15, 16.

Be ſober, be vigilant, becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour. 1 *Pet.* v. 8.

Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. *Eph.* vi. 11.

Keep thy heart with all diligence, for out of it are the iſſues of life. *Prov.* iv. 23.

Set a watch, O Lord, before my mouth, and keep the door of my lips. *Pſal.* cxli. 3.

Watch and pray, that ye enter not into temptation. *Matt.* xxvi. 41.

Bleſſed are thoſe ſervants, whom the Lord, when he cometh, ſhall find watching. *Luke* xii. 37.

LESSON XI.

Company.

If ſinners entice thee, conſent thou not.

—Walk not thou in the way with them; refrain thy foot from their path. *Prov.* i. 10, 15.

My ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united. *Gen.* xlix. 6.

Ceaſe to hear the inſtruction that cauſeth to err from the words of knowledge. *Prov.* xix. 27.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid

Avoid it, paſs not by it, turn from it, and paſs away. *Prov.* iv. 14, 15.

Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. *Eph.* v. 11.

Thou ſhalt not follow a multitude to do evil. *Exod.* xxiii. 2.

CHAP. VII.

Concerning the Perfection *of* Holineſs.

LESSON I.

Univerſal Obedience.

LET every one that nameth the name of Chriſt depart from iniquity. 2 *Tim.* ii. 19.

Follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs. 1 *Tim.* vi. 11.

Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any virtue, and if there be any praiſe, think on theſe things. *Phil.* iv. 8.

Let us lay aſide every weight and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us. *Heb.* xii. 1.

Whether ye eat or drink, or whatſoever ye do do all to the glory of God. 1 *Cor.* x. 31

LESSON II.

Sincerity.

If there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 *Cor.* viii. 12.

What-

Whatſoever ye do, do it heartily, as to the Lord, and not unto men. *Col.* iii. 23.

For what is the hope of the hypocrite, though he hath gained, when God taketh away his ſoul? *Job* xxvii. 8.

Our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world. 2 *Cor.* i. 12.

Fear the Lord and ſerve him in ſincerity and truth. *Joſ.* xxiv. 14.

That ye may be ſincere and without offence, till the day of Chriſt. *Phil.* i. 10.

Lesson III.

Zeal.

Strive to enter in at the ſtrait gate; for many will ſeek to enter in, and ſhall not be able. *Luke* xiii. 24.

Give diligence to make your calling and election ſure. 2 *Pet.* i. 19.

Let your loins be girded about, and your lights burning:

—And ye yourſelves like unto men that wait for the Lord. *Luke* xii. 35, 36.

Be not ſlothful, but be ye followers of them, who through faith and patience inherit the promiſes. *Heb.* vi. 12.

Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be filled. *Matt.* v. 6.

Lesson IV.

Growth *and* Excellence.

Furthermore then, we beſeech you brethren, (ſaith St. *Paul*) and exhort you by the Lord Jeſus, that as you have received of us how you ought to walk, and to pleaſe God, ſo ye would abound more and more. 1 *Theſ.* iv. 1.

And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

—And to knowledge, temperance; and to temperance, patience; and to patience, godlineſs;

——And to godlineſs, brotherly-kindneſs; and to brotherly-kindneſs, charity. 2 *Pet.* i. 5, 6, 7.

Herein, ſaith Chriſt, is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. *John* xv. 8.

Let your converſation be as becometh the Goſpel of Chriſt. *Phil.* i. 27.

As he who hath called you is holy, ſo be ye holy in all manner of converſation. 1 *Pet.* i. 15.

Lesson V.

Perſeverance.

Let us hold faſt the profeſſion of our faith, without wavering. *Heb.* x. 22.

Continue ye in the faith grounded and ſettled, and be not moved away from the hope of the Goſpel. *Col.* i. 23.

If ye continue in my word, ſaith Chriſt, then are ye my diſciples indeed. *John* viii. 31.

Let

Let him that thinketh he ſtandeth, take heed leſt he fall. 1 *Cor.* x. 12.

Let us not be weary in well-doing; for in due ſeaſon we ſhall reap, if we faint not. *Gal.* vi. 9.

Till I die, I will not remove my integrity from me.

—My righteouſneſs I hold faſt, and will not let it go; my heart ſhall not reproach me ſo long as I live. *Job* xxvii. 5, 6.

Becauſe iniquity ſhall abound, the love of many ſhall wax cold.

—But he that ſhall endure unto the end, the ſame ſhall be ſaved. *Matt.* xxiv. 12, 13.

CHAP. VIII.

Concerning Repentance.

LESSON I.

GOD commandeth all men, every where, to repent. *Acts* xvii. 30.

Waſh thine heart from wickedneſs, that thou mayeſt be ſaved; how long ſhall thy vain thoughts lodge within thee! *Jer.* iv. 14.

Return unto me, ſaith the Lord, for I have redeemed thee. *Iſa.* xliv. 22.

Return unto me, and I will return unto you. *Mal.* iii. 7.

Repent ye, and believe the Goſpel. *Mark* i. 15.

Repent, and turn yourſelves from all your tranſgreſſions, ſo iniquity ſhall not be your ruin. *Ezek.* xviii. 30.

Joy

Joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons which need no repentance. *Luke* xv. 7.

Except ye repent, ye ſhall all likewiſe periſh. *Luke* xii. 3.

Lesson II.

Examination.

Examine yourſelves, whether ye be in the faith; prove your own ſelves. 2 *Cor.* xiii. 5.

Prepare your hearts unto the Lord. 1 *Sam.* vii. 3.

Thus ſaith the Lord of hoſts, conſider your ways. *Hag.* i. 7.

Let us ſearch and try our ways, and turn again unto the Lord. *Lam.* iii. 4.

Enter thou into thy chambers, and ſhut thy doors about thee. *Pſal.* xxvi. 20.

Commune with thine own heart. *Pſ.* iv. 4.

Let every man prove his own work; and then ſhall he have rejoicing in himſelf. *Gal.* vi. 4.

If our hearts condemn us not, then have we confidence towards God. 1 *John* iii. 21.

Lesson III.

Confeſſion.

I acknowledge my tranſgreſſions; and my ſin is ever before me. *Pſal.* li. 3.

I have ſinned, what ſhall I do unto thee, O thou preſerver of men? *Job* vii. 21.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us:

—But if we confeſs our ſins, God is faithful and

and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 *John* i. 8, 9.

I will ariſe and go to my father, and will ſay unto him, father, I have ſinned againſt heaven, and before thee,

—And am no more worthy to be called thy ſon. *Luke* xv. 18, 19.

Cover not thy tranſgreſſions, as *Adam*, by hiding thine iniquity in thy boſom. *Job* xxxi. 33.

He that covereth his ſins, ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have mercy. *Prov.* xxviii. 13.

LESSON IV.

Reſolution.

Surely it is meet to be ſaid unto God,

—If I have done iniquity, I will do no more. *Job* xxxiv. 31, 32.

I am utterly purpoſed that my mouth ſhall not offend. *Pſal.* xvii. 3.

I will take no wicked thing in hand; I hate the ſins of unfaithfulneſs.

—A froward heart ſhall depart from me; I will not know a wicked perſon. *Pſal.* ci. 4, 5.

I will waſh my hands in innocency; ſo will I compaſs thine altar, O Lord. *Pſal.* xxvi. 6.

LESSON V.

Amendment.

Thus ſaith the Lord; Return ye now, every one from his evil way, and make your ways and your doings good. *Jer.* xviii. 11.

Caſt

Caſt away from you all your tranſgreſſions, and make you a new heart and a new ſpirit; for why will you die?

—For I have no pleaſure in him that dieth, ſaith the Lord God: wherefore turn yourſelves and live ye. *Ezek.* xviii. 31, 32.

Break off thy ſins by righteouſneſs: and thine iniquities by ſhewing mercy to the poor. *Dan.* iv. 27.

Waſh ye, make you clean, put away the evil of your doings from before mine eyes; ceaſe to do evil:

—Learn to do well. *Iſa.* i. 16, 17.

Flee from evil, and do the thing that is good, and dwell for evermore. *Pſal.* xxxvii. 27.

LESSON IV.

Repentance *towards* Men.

If thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee;

Leave there thy gift before the altar, and go thy way: firſt be reconciled to thy brother, and then come and offer thy gift. *Matt.* v. 23, 24.

If I have taken any thing from any man by falſe accuſation, I reſtore him four-fold. *Luke* xix. 8.

If the wicked reſtore the pledge; give again that he hath robbed; walk in the ſtatutes of life, without committing iniquity; he ſhall ſurely live, he ſhall not die. *Ezek.* xxxiii. 15.

CHAP. IX.

Concerning Rewards *and* Puniſhments.

LESSON I.

Rewards *to the* Righteous.

GODLINESS is profitable unto all things: having promiſe of the life that now is, and of that which is to come. 1 *Tim.* iv. 8.

All things work together for good to them that love God. *Rom.* viii. 28.

Thou, O God, wilt keep him in perfect peace, whoſe mind is ſtayed on thee. *Iſa.* xxvi. 3.

Many are the afflictions of the righteous, but the Lord delivereth them out of all. *Pſal.* xxxiv. 19.

Keep innocency, and take heed unto the thing that is right; for that ſhall bring a man peace at the laſt. *Pſal.* xxxvii. 38.

LESSON II.

Puniſhments *to the* Wicked.

The Lord ſhall reward the doer of evil according to his wickedneſs. 2 *Sam.* iii. 39.

Is not deſtruction to the wicked? and a ſtrange puniſhment to the workers of iniquity? *Job* xxxi. 3.

They that plow iniquity, and ſow wickedneſs, reap the ſame. *Job* iv. 8.

The ſpirit of a man will ſuſtain his infirmity, but a wounded ſpirit who can bear? *Prov.* xviii. 14.

There is no peace, ſaith my God, unto the wicked. *Iſa.* xlviii. 22.

But the wicked are like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt. *Iſa.* lvii. 20.

LESSON III.

The Righteous *and* Wicked compared.

A good man obtaineth favour of the Lord but a man of wicked devices, he will condemn. *Prov.* xii. 22.

He that walketh uprightly, walketh ſurely; but he that perverteth his ways ſhall be known. *Prov.* x. 9.

The righteouſneſs of the perfect ſhall direct his way; but the wicked ſhall fall by his own wickedneſs. *Prov.* xi. 5.

The wicked flee when no man purſueth: but the righteous are bold as a lion. *Prov.* xxviii. 1.

The wicked is driven away in his wickedneſs; but the righteous hath hope in his death. *Prov.* xiv. 32.

When it goeth well with the righteous, the city rejoiceth; and when the wicked periſh, there is ſhouting. *Prov.* xi. 10.

The memory of the juſt is bleſſed; but the name of the wicked ſhall rot. *Prov.* x. 7.

CHAP. X.

The Concluſion.

LET us hear the concluſion of the whole matter. Fear God and keep his commandments; for this is the whole duty of man.

—For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil. *Eccleſ.* xii. 13, 14.

The END *of the* THIRD PART.

Teach me to live, that I may dread
The grave as little as my bed:
Teach me to die, that ſo I may
Triumphant riſe at the laſt day.

O may my ſoul on thee repoſe,
And with ſweet ſleep mine eye-lids cloſe:
Sleep that may me more vig'rous make,
To ſerve my God when I awake.

When in the night I ſleepleſs lie,
My ſoul with heavenly thoughts ſupply;
Let no ill dreams diſturb my reſt,
Nor powers of darkneſs me moleſt.

Let my bleſt guardian, while I ſleep,
Cloſe to my bed his vigils keep;
Divine love into me inſtil,
Stop all the avenues of ill.

Thought to thought with my ſoul converſe,
Celeſtial joys to me rehearſe;
And in my ſtead, all the night long,
Sing to my God a grateful ſong.

Praiſe God, from whom all bleſſings flow;
Praiſe him, all creatures here below;
Praiſe him above, ye angelic hoſt;
Praiſe Father, Son, and Holy Ghoſt.

A Midnight Hymn.

LORD, now my ſleep does me forſake,
The ſole poſſeſſion of me take:
Let no vain fancy me illude,
No one impure deſire intrude.

My

My ſoul, when I ſhake off this duſt,
Lord, in thy arms I will intruſt:
O make me thy peculiar care,
Some heavenly manſion me prepare.

Give me a place at ſome ſaint's feet,
Or ſome fallen angel's vacant ſeat:
I'll ſtrive to ſing as loud as they
Who ſit above in brighter day.

O may I always ready ſtand,
With my lamp burning in my hand:
May I in ſight of heav'n rejoice,
Whene'er I hear the Bridegroom's voice.

Glory to thee in light array'd,
Who light thy dwelling-place has made:
An immenſe ocean of bright beams
From thy all-glorious Godhead ſtreams.

The ſun, in its meridian height,
Is very darkneſs in thy ſight:
My ſoul, O lighten and inflame
With thought and love of thy great name.

Bleſt Jeſu! Thou, on heav'n intent,
Whole nights haſt in devotion ſpent;
But I, frail creature, ſoon am tir'd,
And all my zeal is ſoon expir'd.

Shine on me, Lord, new life impart;
Freſh ardours kindle in my heart:
One ray of thy all-quickening light
Diſpels the ſloth and clouds of night.

Lord, leſt the tempter me ſurprize,
Watch over thine own ſacrifice:
All looſe, all idle thoughts caſt out,
And make my very dreams devout.

Praiſe God, from whom all bleſſings flow;
Praiſe him, all creatures here below;
Praiſe him above, ye angelic hoſt;
Praiſe Father, Son, and Holy Ghoſt.

A MORNING PRAYER *for a Child**.

GLORY be to thee, O Lord, for all the bleſſings I daily receive from thee; for thy particular preſervation and refreſhment of me this night paſt; but above all, for thy infinite love in redeeming me by the precious blood of thy Son Jeſus Chriſt.

Teach me to believe in thee, to fear thee, and to love thee with all my heart; to worſhip thee; and to give thee thanks; to honour thy holy name, and to ſerve thee truly all the days of my life.

Make me to love my neighbour as myſelf, and to do to all men as I would they ſhould do to me; make me obedient to my parents, and to all my governors in church and ſtate.

Grant, O Lord, that I may order myſelf lowly and reverently to my all my betters; that I may hurt no body by word or deed! that I may keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying, and

* NELSON's Devotions.

ſlander-

ſlandering; that I may demean myſelf with temperance, ſobriety, and chaſtity; that I may never covet or deſire any man's goods, but learn and labour truly to get my own living; and to do my duty in that ſtate of life to which it ſhall pleaſe thee, O Lord, to call me. And this I beg for the merits of Jeſus Chriſt, my Saviour, in whoſe holy words I ſum up all my wants, ſaying,

OUR Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. AMEN.

The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Ghoſt, be with me this day, henceforth, and for evermore. AMEN.

An EVENING PRAYER *for a Child.*

O Lord God, my heavenly Father, I do humbly implore thy pardon and forgiveneſs of all my ſins, eſpecially of thoſe I have committed this day, either in thought, word, or deed, for the ſake of thy Son, Jeſus Chriſt.

Cleanſe me from all my wickedneſs, ſtrengthen my weakneſs, that I may overcome all the temptations that daily ſurround me.

Aſſiſt me, good Lord, by thy grace, that I may worſhip thee, ſerve thee, and obey thee as I ought to do. Supply me with all things needful while I live in this world, and fit and prepare my ſoul for the happineſs of the next. Make me avoid all occaſions of offending thee, and ſuffer me not to be tempted above what I am able; but defend me in all dangers, both of body and ſoul; keep me eſpecially from ſin and wickedneſs, and from everlaſting death.

I commend to thy divine providence all my friends and relations; vouchſafe them all thoſe graces and bleſſings thou knoweſt moſt ſuitable for them.

O thou that never ſlumbereſt nor ſleepeſt, watch over me this night, and refreſh me with ſeaſonable reſt, that I may riſe the next morning fit for thy ſervice.

I return, O Lord, to thee, all praiſe, and thankſgiving for all thoſe mercies thou haſt this day beſtowed upon me. As long as I live, I will praiſe the Lord: as long as I have any being, I will magnify thy holy name.

Hear my prayers and accept of my praiſes, for the ſake of my Saviour, Jeſus Chriſt; in whoſe holy words I ſum up all my wants,

Our Father, *&c.*

The grace of our Lord, *&c.*

A Prayer *when any Perſon cometh into the Church.*

ALmighty and merciful God, of whoſe only gift it cometh that thy people do unto thee

thee true and laudable ſervice; grant, I beſeech thee, that that I may join in the prayers of thy church with reverence and devotion, and hear thy holy word with attention, and obediently follow the ſame; that my thoughts and deſires being fixed on thee, the words of my mouth, and the meditation of my heart, may be now and ever acceptable in thy ſight, O Lord, my Saviour and Redeemer. *Amen.*

A PRAYER *after the Service of the Church is ended.*

O Lord, I beſeech thee, mercifully receive thoſe prayers which I have at this time offered unto thee, and let thy word take deep root in my heart; and be pleaſed to pardon all thoſe imperfections that have accompanied my weak performance. Oh! by the uſe of thoſe means, graft in my heart the love of thy name; increaſe in me true religion, nouriſh me with all goodneſs, and of thy great mercy keep me in the ſame through Jeſus Chriſt our Lord and Saviour. *Amen.*

QUESTIONS *and* ANSWERS *out of the* HOLY SCRIPTURES.

Q. *WHO made you?*
A. GOD.
Q. *Who redeemed you?*
A. Jeſus Chriſt.
Q. *Who ſanctifieth you?*
A. The Holy Ghoſt.
Q. *Who made the World?*
A. God.
Q. *Out of what did he make it?*
A. Out of nothing.
Q. *How did he make it?*

A. By his word.

Q. *Why did he make it?*

A. For his glory.

Q. *Who was the firſt man?*

A. Adam.

Q. *Who was the firſt woman?*

A. Eve.

Q. *Of what did God make man?*

A. God made man of the duſt of the earth.

Q. *Of what did God make woman?*

A. Of one of the man's ribs.

Q. *Where did* Adam *and* Eve *dwell?*

A. In Paradiſe.

Q. *What caſt* Adam *out of Paradiſe?*

A. Sin.

Q. *Who was the beſt man?*

A. The man *Chriſt Jeſus.*

Q. *Who killed* Abel?

A. His brother, *Cain.*

Q. *Who was the oldeſt man?*

A. Methuſalem.

Q. *Who was preſerved in the Ark when God drowned the world?*

A. Noah, and his wife and his three ſons, *Shem*, *Ham*, and *Japhet*, and their three wives.

Q. *Who wreſtled with God?*

A. Jacob.

Q. *What was his name called, after he wreſtled with God?*

A. Iſrael.

Q. *How many Sons had* Jacob?

A. Twelve, of whom came the twelve tribes of *Iſrael.*

Q. *What were their names?*

A. Reuben, *Simeon*, and *Levi*, *Judah*, *Iſſachar*, *Zebulun*. *Joſeph*, *Benjamin*, and *Dan*, *Naphthal*, *Gad*, and *Aſher*; theſe were the twelve tribes.

Q. *Who was the faithfulleſt man?*

A. Abraham, who is called the father of the faithful.

Q. *Who was the meekeſt man?*

A. Moſes.

Q. *Who was the hardheartedeſt man?*

A. Pharaoh.

Q. *Who was the patienteſt man?*

A. Job.

Q. *Who was the man after God's own heart?*

A. David.

Q. *Who was the wiſeſt man?*

A. Solomon.

Q.

Q. *Who was the ſtrongeſt man?*

A. Sampſon.

Q. *Who wrote the Scriptures?*

A. Holy men of God, inſpired by the Holy Ghoſt.

Q. *Who was the firſt martyr after* Chriſt?

A. Stephen.

Q. *What death did he die?*

A. He was ſtoned.

Q. *Where was Chriſt born?*

A. In Bethlehem.

Q. *Who was the mother of our Lord Jeſus Chriſt.*

A. The Virgin Mary.

Q. *Who was the reputed father of our Lord Jeſus Chriſt?*

A. Joſeph, a carpenter.

Q. *Who betrayed his Lord and Maſter?*

A. Judas.

Q. *What did he betray him for?*

A. For the love of money, which is the root of all evil.

Q. *What became of* Judas, *after he betrayed* Jeſus Chriſt?

A. He went and hanged himſelf.

Q. *Who denied Chriſt?*

A. Peter.

Q. *What became of* Peter *after he denied* Chriſt?

A. He went out and wept bitterly.

Q. *Who condemned Chriſt?*

A. Pontius Pilate.

Q. *Who crucified Chriſt?*

A. The bloody *Jews.*

Q. *Out of whom did Chriſt caſt ſeven devils?*

A. Mary Magdalen.

Q. *Who was the beloved diſciple of Jeſus Chriſt?*

A. John.

Q. *Who forſook Chriſt for the love of the World?*

A. Demas.

Q. *Who are the beſt children?*

A. They that fear God, keep his commandments, and obey their parents.

Q. *What joyful bleſſings will our Saviour pronounce on them at the laſt day?*

A. Come, ye bleſſed children of my father, receive the kingdom prepared for you, from the beginning of the world.

Q. *Who are the worſt children?*

A. They that lie, ſwear, ſteal, break the Sabbath, and deſpiſe God, and break his holy and righteous commandments.

Q. *What become of the wicked when they die?*

A. They are caſt into hell,

hell, there to be tormented with the devil and his angels.

Q. *To how many virtues does all religion relate?*

A. Three.

Q. *Say them?*

A. Faith, hope, charity.

Q. *Can we obtain these virtues ourselves?*

A. No, we muſt receive them from God.

Q. *What does Faith do?*

A. It makes us firmly believe all that God hath revealed to his church.

Q. *How do you know that God ever ſpoke to men?*

A. By his miracles.

Q. *Why do we believe what he has told us?*

A. Becauſe he cannot deceive himſelf nor us.

Q. *What does hope do?*

A. It makes us expect with confidence the good things which God promiſes us.

Q. *What are theſe good things?*

A. Grace in this life, and happineſs in the other.

Q. *What is Charity?*

A. The love of God and our neighbours.

Q. *Which is the greateſt of theſe three virtues?*

A. Charity; which in the next world will never have an end.

An EXPLANATION *of the* TERMS *made Use of in the* WHOLE DUTY *of* MAN, *and other good Books.*

Q. *WHAT is the Bible?*

A. The book of God.

Q. *What is the old Testament?*

A. The ancient revelation of God's will to the *Jews* by the prophets.

Q. *What is the New Testament?*

A. God's latter revelation of his will by the evangelists and apostles.

Q. *What is an oath?*

A. An appeal to God for the truth of what we say.

Q. *What is the soul of man?*

A. The soul is the spiritual and immortal part of man, which is the cause of all his actions.

Q. *What is conscience?*

A. Conscience is the sense which a man has of his duty to, and sin against God.

Q. *What is grace?*

A. A free gift or favour of God.

Q. *What is a state of grace?*

A. A state of favour with God, which is a state of salvation.

Q. *What is martyrdom?*

A. Suffering for a testimony to the true religion.

Q. *What is apostacy?*

A. A renouncing of the true religion.

Q. *What is an atheist?*

A. The foolish man that says in his heart, there is no God.

Q. *What is orthodoxy?*

A. Right judgment in the truths of religion.

Q. *What is God's omnipresence?*

A. His being in all places.

Q. *What is God's omniscience?*

A. His knowledge of all things.

The Names of the Books of the Old *and* New Teſtament, *with the Number of their Chapters.*

Geneſis hath chapt.	50	Eccleſiaſtes hath chapt.	12
Exodus —	40	The Song of Solomon	8
Leviticus — —	27	Iſaiah — —	60
Numbers — —	36	Jeremiah —	52
Deuteronomy —	34	Lamentations —	5
Joſhua — —	24	Ezekiel — —	48
Judges — —	21	Daniel — —	12
Ruth — —	4	Hoſea — —	14
1 Samuel — —	31	Joel — —	3
2 Samuel —	24	Amos — —	9
1 Kings —	22	Obadiah —	1
2 Kings —	25	Jonah — —	4
1 Chronicles —	29	Micah — —	7
2 Chronicles —	36	Nahum — —	3
Ezra — —	10	Habakkuk —	3
Nehemiah —	13	Zephaniah —	2
Eſther — —	10	Haggai — —	2
Job — —	42	Zechariah —	14
Pſalms — —	150	Malachi —	14
Proverbs —	31		

The Books of the New Teſtament.

Matthew hath ch.	28	1 Timothy hath chapt.	6
Mark — —	16	2 Timothy —	4
Luke — —	24	Titus — —	3
John — —	21	Philemon —	1
The Acts — —	28	To the Hebrews —	13
The Epiſtle to the Ro.	16	The Epiſtle of James	5
1 Corinthians —	16	1 Peter — —	5
2 Corinthians —	13	2 Peter — —	3
Galatians — —	6	1 John — —	5
Epheſians — —	6	2 John — —	1
Philippians —	4	3 John — —	1
Coloſſians —	4	Jude — —	1
1 Theſſalonians —	5	Revelation —	22
2 Theſſalonians —	3		

RULES

RULES *for* SPELLING.

TO divide an *Engliſh* word rightly into ſyllables, you are to obſerve what vowels are in the word, and what conſonants are between them.

For there is generally but one vowel to one ſyllable.

* *Except* I. There be two vowels making but one ſound, called a diphthong, as (*ai*) in *aim*; or three vowels, termed a triphthong, as (*eau*) in *beau*, &c.

II. Or (*e*) be added to lengthen the former vowel, as *wine, note*, &c. Or for ornament, as *give*, &c. Or to ſoften the ſound of *c* and *g*, as *lace, race, age, cage*, &c.

In theſe and ſuch-like words, which come from other languages, (*e*) at the end makes a diſtinct ſyllable, as in *Chlo-e, Phæ-be, Eu-nice, Ga-li-lee*, &c.

RULE I.

If two vowels come together, not making a diphthong, they muſt be divided, as *li-ar, ru-in*.

* Six proper double vowels we allow,
" *Ai au, ee*, and *oi*, and *oo* and *ou*,
" At th' end of words write *ay, oy*, and *ow*,
" Th' improper double vowels we declare,
" Nine, as *aa, ea, eo*, and *eu* are;
" *Ie, oa, oe*, and *ui*."

A diphthong is the meeting or ſounding of two vowels together, in one ſyllable; and if both theſe vowels are ſounded, the diphthong is called proper; as *oi* in *voice*, &c. but if one vowel only be ſounded, it is improper, as *eo* in *people*, &c.

RULE

RULE II.

A ſingle conſonant between two vowels joins to the latter vowel, except *x*, as *a-bide*, *max-im*.

RULE III.

If there be two conſonants that are proper to begin a ſyllable between two vowels, they muſt be joined to the latter vowel, as *fa-ther*, *mo-ſter*, &c.

RULE IV.

If there be two conſonants that cannot begin a ſyllable between two vowels, they muſt be divided, as *chem-ber*, *num-ber*, &c.

RULE V.

When two of the ſame conſonants come together in words, they muſt always be parted in ſpelling, as *ap-pear*, *ap-ply*.

RULE VI.

If there be three conſonants between two vowels, as many of them as are proper to begin a ſyllable muſt be joined to the latter vowel, as *de-ſcribe*, *brim-ſtone*, *king-dom*.

RULE VII.

If there be four conſonants between two vowels, the firſt at leaſt is always joined to the former vowel, and as many of the other three as can begin a ſyllable muſt be joined to the latter vowel, as *in-ſtruct*, *tranſ-greſs*, *parch-ment*.

Q. *Are all words ſpelt according to theſe rules?*

A. All compounds and derivatives are excepted.

Q. *What do you mean by compounds?*

A. Words made up of two ſingle words, as *God-head*; or a word and a prepoſition, as *ad-join*, &c.

Q.

Q. *What words are called prepoſitions?*

A. Ab, ad, de, ex, in, un, dis, mis, per, pro, re, ſub, trans, *&c.*

Q. *How muſt ſuch words as theſe be divided?*

A. as they were before they were compounded.

Q. *What do you mean by derivatives?*

A. Words derived from others; or ſuch as have the termination ed, er, es, eſt, eth, ing, ation, ance, ence, iſh, ous or, ly, *&c.* added.

Q. *How are derivatives ſpelt?*

A. Derivatives, whoſe primitives end with a conſonant, are ſpelt as they were before any of theſe ſyllables were added to them; and when they double their final conſonant, it may be proper to put the latter conſonants with the terminations, as *blot*, *blot-ted*, &c.

When words in *e* final take any of theſe terminations, *e* final is loſt, and then a conſonant may be put to the termination, as *write*, *writ-eſt*; but if the ſyllable be ſhort, the termination goes by itſelf, as *come*, *com-ing*. When the termination added begins with the vowel *a*, *e* is retained, as in *charge-able*.

The following TABLE *of* WORDS *conſiſts of ſix and ſeven ſyllables, and being deſigned for exerciſes in ſpelling, are left for the ſcholar to divide according to the preceding rules.*

Accented on the third ſyllable.

CEremoniouſly
Congregational
conſcientiouſly
Diametrically
Geographically
Hyperbolically
Inconveniently
incommunicable
indefatigable
inextinguiſhable

Ignominiously	Superannuated
Inſufficiency	Supercilioufly
Interrogatory	Superficially
Irrecoverable	Supernaturally
Inſignificancy	Supernumerary
Meritorioufly	Superſtitioufly
Recommendatory	Valetudinary
Sacrilegioufly	Unproportionate

Accented on the fourth ſyllable.

Abomination	clarification
abbreviation	cohabitation
accommodation	commemoration
accumulation	communication
adjudication	confabulation
adminiſtration	congratulation
alienation	conſideration
alleviation	contradiſtinction
animadverſion	continuation
annihilation	corroboration
antediluvian	corruptibility
anticipation	Deliberation
apologetical	delineation
appropriation	denomination
approximation	depopulation
archiepiſcopal	determination
arithmetician	dilapidation
articulation	diſadvantageous
aſſaſſination	diſcommendation
aſſeveration	diſcrimination
aſſociation	diſingenuity
Capitulation	diſobligation
circumlocution	diſreputation
circumrogation	diſſatisfaction

diſſimulation
Edification
enthuſiaſtical
equivocation
eradication
evaporation
examination
expoſtulation
extenuation
Familiarity
fortification
Generaliſſimo
geometrician
glorification
gratification
Heterogeneous
hieroglyphical
hiſtoriographer
humiliation
Illumination
imagination
impartiality
impetuoſity
improbability
incomprehenſible
indiſpoſition
infallibility
infatuation
inſinuation
interpoſition
interpretation
inveſtigation
irregularity
irreconcilable

Juſtification
Manifeſtation
materiality
mathematician
modification
mortification
multiplication
Obediential
Pacification
participation
particularity
peculiarity
predeſtination
premeditation
pronunciation
propitiation
purification
Qualification
Ratification
rationality
recommendation
regeneration
repreſentation
retaliation
Sanctification
ſemediameter
ſignification
ſolicitation
ſubordination
ſuperintendency
ſuperiority
Transfiguration
Uncircumciſion
univerſality

'ſings;—or to the example of St. *Paul*, who 'would not omit this duty, though in bonds, 'and in the preſence of a numerous company of 'heathens.—All chriſtians ſeeing the reaſonable-'neſs of this duty, and the ſin of omitting it, or 'not performing it after a ſerious manner, will 'be inexcuſable before God, if they neglect 'to glorify him at their daily meals.

'Now that the moſt unlearned may not want 'words to expreſs their thanks, and beg God's 'bleſſing upon themſelves, and their daily food, 'the following may be made uſe of.'

Grace before our Meals.

O God, who giveſt food unto all fleſh, grant that we may receive theſe thy gifts with thy bleſſing, and uſe them with ſobriety and thankful hearts, through Jeſus Chriſt our Lord. *Amen.*

Grace after our Meals.

MAKE us truly thankful, O Lord, for our daily bread, and for all other mercies we receive; and help us to love and ſerve thee, the giver of all good, for Jeſus Chriſt's ſake. *Amen.*

Or this,

BLESSED be the Lord for providing ſo well for us: May his grace make us ever mindful of the wants of others; and give us the bread that nouriſheth to eternal life, through Jeſus Chriſt our Lord. *Amen.*

The End of the FOURTH PART.

THE

THE

Young Christian Instructed;

OR, THE

CHURCH CATECHISM

EXPLAINED;

By Way of QUESTION *and* ANSWER, *and confirmed by Scripture Proofs.*

DIVIDED INTO FIVE PARTS AND TEN SECTIONS.

Wherein a plain and rational Account is given of,

I. *The Christian Covenant.*
II. *The Christian Faith.*
III. *The Christian Obedience.*
IV. *The Christian Prayer.*
AND
V. *The Christian Sacraments.*

Collected from the best DIVINES, by the Author of THE CHILD'S CHRISTIAN EDUCATION.

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1809.

INTRODUCTION.

Q. WHAT do you mean by a catechiſm?

A. I mean ſuch an inſtruction as is made by way of queſtion and anſwer.

Q. What then do you underſtand by the Church Catechiſm?

A. I underſtand by it, ſuch an inſtruction in the principles of the chriſtian religion.

Q. Why is this catechiſm to be learned before we be brought to be confirmed by the biſhop?

A. Becauſe at that time we are to take upon ourſelves the vows made for us, by our ſureties in baptiſm; which we cannot be truly ſaid to do, without underſtanding them as they are hereby explained to us in the catechiſm.

Q. Is the catechiſing of young perſons of great advantage to them?

A. Yes; ſuch an early inſtruction is the moſt likely means to preſerve them from all ſin and wickedneſs.

Q. How do you prove this from Scripture?

A. *Train up a child in the way he ſhould go, and when he is old he will not depart from it.* Proy. xxii. 6.

Q. Into how many parts is the Church Catechiſm divided?

A. Five: 1ſt, An account of the privileges we are admitted to, and the vows we make at our baptiſm. 2dly, The creed, or articles of faith. 3dly, The commandments we are to obſerve. 4thly, The Lord's Prayer. 5thly, The ſacraments which Chriſt hath ordained in his church.

THE CHRISTIAN COVENANT.

SECT. I.

On the Benefits of BAPTISM; *or, the Mercies afforded on* God's *part.*

1. Q. WHAT is your name?
A. N. or M.

2. Q. What do you call this name by which you answer?
A. My chriſtian name.

3. Q. Why do you call it your chriſtian name?
A. Becauſe it was given me in my baptiſm, when I was made a chriſtian.

4. Q. What is a chriſtian?
A. A diſciple or ſcholar of *Jeſus Chriſt.*

5. Q. Why is the name that was given you at your baptiſm demanded of you rather than that of your family?
A. Becauſe it puts me in mind both of the privileges and duty of a chriſtian.

6. Q. Who gave you that name?
A. My Godfathers and Godmothers in my baptiſm, wherein I was made a member of Chriſt, the Child of God, and an inheritor of the kingdom of heaven.

7. Q. Why is it aſked, who gave you that name?
A. To put me in mind of the faith I at my baptiſm profeſſed, and the duty I promiſed by my godfathers and godmothers to perform.

8. Q. Why are they called your godfathers and godmothers, that gave you your chriſtian name?
A. Becauſe they preſented me to God, through Chriſt, in my baptiſm, and gave ſecurity to the church for my chriſtian education.

9. Q. What were the privileges you received by being baptiſed?
A. Through God's grace, I was made in my baptiſm,
Firſt, *A member of Chriſt.*
Secondly, *The Child of God.* And
Thirdly, *An inheritor of the kingdom of heaven.*

10. Q. Why are you ſaid to be made a member of Chriſt, the child of God, and an inheritor of the kingdom of heaven?
A. Becauſe I was not ſo born, but made ſo by baptiſm.

11. Q. How do you prove this from ſcripture?

A. From *Eph.* ii. 3. *And were by nature the children of wrath.*

John i. 12, 13. *As many as received him, to them gave he power* [privilege] *to become the ſons of God—who were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.*

12. Q. What is it to be a member of Chriſt?

A. It is to be one of his church, and thereby joined to Chriſt as our head.

13. Q. Why is a member of Chriſt's church ſaid to be a member of Chriſt?

A. Becauſe his church is, in ſcripture, compared to a natural body; whereof he is the head, and his diſciples are the members.

14. Q. Where is the church called the body of Chriſt, and Chriſt the head of that body?

A. In *Eph.* i. 22, 23.—*And he gave him* (that is Chriſt) *to be the head over all things in the church,—which is his body.*

15. Q. What way of admitting members into the church did Chriſt appoint, and his diſciples always uſe?

A. Baptiſm.

16. Q. Have you any text of ſcripture which teaches you, that you are made a member of Chriſt's body, or church, by your baptiſm?

A. Yes; St. *Paul* ſays, 1 *Cor.* xii. 13. *By one ſpirit we are all baptized into one body.* And verſe 27. *Ye are the body of Chriſt and members in particular.*

17. Q. What is it to be a child of God?

A. It is to be one whom God hath taken into favour through Chriſt, and is ſaid upon that account, to love him in an eſpecial manner, as a father does his child.

18. Q. Why are you ſaid firſt to be a member of Chriſt, and then a child of God?

A. Becauſe by being a member of Chriſt, I become a child of God.

19. Q. How do you prove from ſcripture, that by baptiſm you are made a child of God?

A. Gal. iii. 26, 27. *Ye are all the children of God by faith in Jeſus Chriſt: For as many of you as have been baptized into Chriſt, have put on Chriſt.*

20. Q. What is meant by being an inheritor of the kingdom of heaven?

A. By

A. By being a child of God, if I lead a chriſtian life, I am entitled to the kingdom of heaven, as an heir is to his father's eſtate.

21. Q. How do you prove from ſcripture, that from your being made a member of Chriſt, the child of God, at your baptiſm, you have a covenant title to be an inheritor or heir of the kingdom of heaven?

A. From *Rom.* viii. 16, 17. *We are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Chriſt.*

Luke xii. 32. *Fear not, little flock, for it is your father's good pleaſure to give you the kingdom.*

1 *John* ii. 23. *And this is the promiſe that he hath promiſed us, even eternal life.*

SECT. II.

Of the Vows of Baptiſm; Or, the Conditions required on our Part; and the Obligation we lie under to fulfil them.

1. Q. YOU have told me what privileges you have by being baptized; but cannot you forfeit them?

A. I cannot loſe them, if I keep the promiſes made for me, when I was baptized.

2. Q. What did your godfathers and godmothers then for you?

A. They did promiſe and vow three things in my name, Firſt, That I ſhould renounce the devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh. Secondly, That I ſhould believe all the articles of the chriſtian faith. And thirdly, That I ſhould keep God's holy will and commandments, and walk in the ſame all the days of my life.

3. Q. What is it that you here promiſe to renounce?

A. I promiſe to renounce the three ſpiritual enemies to my happineſs in this life, and that which is to come, which are the devil, the world, and the fleſh.

4. Q. What do you mean by renouncing them?

A. Hating them in my heart, and rejecting and guarding againſt them in my life and actions, ſo as not to follow, or be led by them.

5. Q. What do you mean by the word devil?

A. All the fallen angels, who are become evil ſpirits.

6. Q. Why do you call them by one ſingle name?

A. Becauſe they are all united in the ſame rebellion againſt God; and are governed by one head, which is called the devil.

7. *Q.* Why are you in the firſt place required to renounce the devil?

A. Becauſe he is a bitter enemy to our Saviour, and the moſt dangerous enemy to us.

8. *Q.* What do you mean by the works of the devil?

A. All manner of ſin and wickedneſs; particularly thoſe ſins which the devil himſelf is eſpecially charged with; ſuch as idolatry, witchcraft, murder, cruelty, malice, revenge, pride, envy, ſtrife, lying, and tempting others to ſin, *&c.*

9. *Q.* Why are ſin and wickedneſs called the works of the devil?

A. Becauſe he firſt ſinned himſelf, then ſeduced others to ſin, and doth ſtill tempt to it.

10. *Q.* How do you prove from ſcripture, that it is required of Chriſt's diſciples to renounce the devil and all his works?

A. From *Eph.* iv. 27. *Neither give place to the devil.*

2 Tim. ii. 19.——*Let every one that nameth the name of Chriſt depart from all iniquity.*

1 John iii. 8. *He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.*

11. *Q.* What is the ſecond enemy, which, at your baptiſm, you promiſed to renounce?

A. This wicked world, and its pomps and vanities.

12. *Q.* Why do you call the world (the work of God's hands) a wicked world?

A. "Not becauſe it is in itſelf ſo; but becauſe of the "wickedneſs it tempts to, and the evil uſe it is to put by "wicked men."

13. *Q.* What do you mean by the pomps and vanities of this world?

A. The honours, glory, and grandeur of this earthly ſtate; together with the poſſeſſions, riches, and pleaſures the world affords, ſo far as they lead us to ſin againſt God.

14. *Q.* How do you prove that you are obliged to renounce the pomps and vanities of this world?

A. From 1 *John* ii. 15, 16. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

—The pride of life, is not of the Father, but is of the world,

15. *Q.*

15. Q. What is the third enemy you promiſe to renounce?

A. The ſinful luſts of the fleſh.

16. Q. What do you underſtand by the ſinful luſts of the fleſh?

A. "All thoſe ſenſual deſires and inclinations, whereby "we are diſpoſed to thoſe ſins which are in a peculiar "manner called, in holy ſcripture, the works of the fleſh; "ſuch as uncleanneſs, gluttony, and drunkenneſs."

17. Q. How do you prove that you are to reſiſt all the deſires of unlawful pleaſures, mortify and govern your diſorderly inclination, and corrupt nature inwardly delighting in them?

A. From *Rom.* viii. 13. *If ye live after the fleſh, ye ſhall die; but if ye through the ſpirit do mortify the deeds of the body, ye ſhall live.*

Gal. v. 24. *They that are Chriſt's, have crucified the fleſh, with the affections and luſts.*

1 *Pet.* ii. 11. *I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul.*

18. Q. What is the ſecond duty you were by your baptiſm obliged to perform?

A. To believe in all the articles of the chriſtian faith.

19. Q. What proof have you of your being obliged to do ſo?

A. From *Mark* xvi 16. *He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.*

1 *John* iii. 23. *This is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt.*

20. Q. What is the third duty you promiſed at your baptiſm to do?

A. To keep God's holy will and commandments, and walk in the ſame all the days of my life.

21. Q. What proofs have you of your being obliged to do this?

A. From *John* xvi. 15. *If ye love me, keep my commandments.*

Eph. ii. 10. *We are his workmanſhip, created in Jeſus Chriſt unto good works, which God hath before ordained, that we ſhould walk in them.*

22. Q. Doſt thou not think that thou art bound to believe, and do as they promiſed for thee?

A. Yes, verily, and by God's help ſo I will. And I heartily thank our heavenly Father that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my life's end.

23. Q. Why do you think yourſelf bound to believe and do what your godfathers and godmothers promiſed for you?

A. Not only becauſe they acted in my name; but becauſe what they promiſed in my behalf, would otherwiſe have been my duty and intereſt to have fulfilled, without ſuch promiſe.

24. Q. Are you reſolved to do and perform what they promiſed for you?

A. Yes, by God's help; for otherwiſe I ſhall forfeit the bleſſings belonging to that ſtate, which I was, by my baptiſm, called and admitted into.

25. Q. What is that ſtate?

A. A ſtate of ſalvation.

26. Q. Why do you call it a ſtate of ſalvation?

A. Becauſe I have thereby all the means neceſſary to ſalvation.

27. Q. How do you prove this from ſcripture?

A. From *Rom.* i. 16. *The goſpel is the power of God to ſalvation to every one that believeth.*

2 *Tim.* iii. 15. *From a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation.*

28. Q. Through whom hath God called you to this ſtate of ſalvation?

A. Through Jeſus Chriſt, and to put me into it by baptiſm.

29. Q. How do you prove this from ſcripture?

A. From *Titus* iii. 4, 5. *The kindneſs and love of God our Saviour towards man appeared, not by works of righteouſneſs which we have done, but according to his mercy he hath ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.*

30. Q. How do you think to be enabled to do, and continue in the performance of what was required of you at your baptiſm?

A. I depend upon God's grace to prevent, aſſiſt, and confirm me.

31. Q. What reaſon have you for ſo doing?

A. From *John* xv. 5. *Without me you can do nothing.*

2 *Cor.* iii. 5. *Not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency is of God.*

32. Q. How do you think to obtain God's grace?

A. By prayer.

33. Q. What reaſon have you to think that by prayer you ſhall obtain it?

A. From *Luke* xi. 9. *Aſk, and it ſhall be given you; ſeek, and you ſhall find; knock, and it ſhall be opened unto you.*

PART

PART II.

THE CHRISTIAN FAITH.

SECT. III.

Of the CREED; *particularly what we are to believe concerning* GOD *the* FATHER.

1. *Q.* THE ſecond thing you promiſed, was to believe all the articles of the chriſtian faith; what do you mean by chriſtian faith?

A. The doctrine contained in the holy ſcriptures, and particularly in the New Teſtament.

2. *Q.* What do you mean then by the articles of the chriſtian faith?

A. I thereby mean ſuch points of chriſtian doctrine as are neceſſary to be believed in order to ſalvation, and which are called the principles of the doctrine of Chriſt. *Heb.* vi. 1.

3. *Q.* How do you prove that you are bound openly to profeſs theſe articles, as well as inwardly to believe them?

A. From *Rom.* x. 9, 10. *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhall believe in thy heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.*

For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

4. *Q.* Why is believing theſe articles of the chriſtian faith required of us in the ſecond place, between renouncing the works of the devil, and obeying the commandments of God?

A. Becauſe we muſt firſt renounce all wickedneſs, before we can be diſpoſed to receive or believe the truth, as it is in Chriſt Jeſus; and we muſt firſt know and believe what is right, before we can practiſe it.

5. *Q.* Where are theſe articles of the chriſtian faith to be found?

A. In the apoſtles creed.

6. *Q.* Rehearſe this creed?

A. *I believe in God the Father Almighty, maker of heaven and earth, and in Jeſus Chriſt his only Son, our Lord, who was conceived by the Holy Ghoſt, born of the virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried: He deſcended into hell: The third day he roſe again from the dead;*

He aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead. I believe in the Holy Ghoſt, the holy catholic church, the communion of ſaints, the forgiveneſs of ſins, the reſurrection of the body, and the life everlaſting. Amen.

7. Q. What is the meaning of the word creed?

A. A creed is the ſame with belief.

8. Q. Why is it called the apoſtles creed?

A. Either becauſe it contains doctrines delivered by the apoſtles, or becauſe it was, as to its main branches, compoſed near the apoſtles time.

9. Q. How is it you are to believe the articles of your faith as they are ſummed up?

A. When I ſay, *I believe*, (as I am underſtood to do to every article of this creed) I mean that I receive it as true upon God's authority, having my heart duly influenced thereby.

10. Q. Why do you ſay, *I* believe, and not, *we* believe; and when you pray, you ſay, *Our Father*, &c.

A. Becauſe I cannot certainly tell whether another man does truly believe theſe articles or no; and therefore cannot with an aſſurance of faith ſay, *We* believe.

11. Q. What doſt thou chiefly learn by theſe articles of thy belief?

A. Firſt, I learn to believe in God the Father, who hath made me and all the world. Secondly, In God the Son, who hath redeemed me and all mankind. Thirdly, In God the Holy Ghoſt, who ſanctifieth me and all the elect people of God.

12. Q. What do you obſerve from theſe three parts into which the creed or belief is divided?

A. 1. I obſerve a diſtinction of perſons, the Father, the Son, and the Holy Ghoſt.

2. That theſe three perſons are equally God: The Father is God, the Son is God, and the Holy Ghoſt is God.

3. A difference of offices or operations: The Father creates, the Son redeems, and the Holy Ghoſt ſanctifies.

13. Q. What proof have you that theſe three diſtinct perſons are of the ſame divine nature?

A. From 1 *John* v. 7. *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one.*

14. Q. What does the firſt branch of the creed treat of?

A. God

A. God the Father, and his works of creation.

15. Q. What is God?

A. God is an infinite, eternal, and incomprehenſible ſpirit; having all perfections in and of himſelf.

16. Q. What proof have you of God's being a ſpirit?

A. From *John* iv. 24. *God is a ſpirit.*

1 *Tim.* vi. 16. *Whom no man hath ſeen, or can ſee.*

17. Q. What proof have you of his being infinite?

A. From 1 *Kings* viii. 27. *Behold, the heaven of heavens cannot contain thee.*

Jerem. xxiii. 24. *Do not I fill the heaven and earth, ſaith the Lord?*

18. Q. How do you prove God to be eternal?

A. From *Pſal.* xc. 2. *From everlaſting to everlaſting, thou art God.*

19. Q. How do you prove God to be incomprehenſible?

A. From *Job* xi. 7. *Canſt thou by ſearching, find out God? Canſt thou find out the Almighty unto perfection?*

20. Q. How do you prove that God hath all perfections in and of himſelf?

A. From *Exod.* iii. 14. *I am that I am.*

21. Q. What proof have you that there is but one ſuch God?

A. From 1 *Cor.* viii. 4. *There is none other God but one.*

Eph. iv. 6. *One God and Father of all, who is above all, and through all, and in you all.*

22. Q. How is God ſaid to be a Father?

A. 1. As he created all things; *God the Father, of whom are all things,* 1 *Cor.* viii. 6.

2. As he is the Father of our Lord Jeſus Chriſt; *bleſſed be God, even the Father of our Lord Jeſus Chriſt,* Eph. i. 5.

3. As he is the Father of us chriſtians; *having predeſtinated us unto the adoption of children by Jeſus Chriſt,* Eph. i. 5.

23. Q. Why do you call God, Almighty?

A. Becauſe he hath all power in himſelf of doing all things; and as all other things or beings derive their power from him.

24. Q. How do you prove this?

A. From *Pſal.* lxii. 11. *Power belongeth unto God.*

Job xlii. 2. *I know that thou canſt do every thing.*

2 *Chron.* xx. 12. *O our God, we have no might, but our eyes are upon thee.*

25. Q. What is meant by heaven and earth?

A. The world, and all things that are therein; as appears

from *Acts* iv. 24. *Lord thou art my God, which hath made heaven and earth, and the sea, and all that in them is.*

26. Q. Out of what did God make the world?

A. Out of nothing.

27. Q. How do you prove this?

A. From *Heb.* xi. 3. *The things which are seen, were not made of things which do appear.*

28. Q. How is the world preserved?

A. By the same Divine Power that made it.

29. Q. How do you prove this?

A. From *Nehem.* ix. 6. *Thou, even thou art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein, and thou preservest them all.*

SECT. IV.

What we are to believe concerning God the Son.

1. Q. WHAT does the second part of the creed treat of?

A. Of God the Son, and the work of redemption; his humiliation, and exaltation.

2. Q. Whence do you gather the necessity of believing in Jesus Christ?

A. From Christ's own command, *John* xiv. 1. *Ye believe in God, believe also in me.* And,

John viii. 24. *If ye believe not that I am, ye shall die in your sins.*

3. Q. How is God the Son described?

A. 1*st*. By his name and offices, *Jesus Christ.*

2*dly*. By his generation, *His only Son.*

3*dly*, By his relation to us, and dominion over us, *Our Lord.*

4. Q. What does the name *Jesus* signify?

A. It signifies a Saviour.

5. Q. Why was he called *Jesus?*

A. *Because he was to save his people from their sins*, Matt. i. 21.

6. Q. What does the word *Christ* signify?

A. It signifies *Anointed*, and is the same with *Messias.*

7. Q. To what was *Jesus* anointed?

A. To the three offices of King, Priest, and Prophet.

8. Q. Why was he anointed to these three offices?

A. In imitation of the Jews, whose custom it was, to admit them to these offices by anointing them with oil.

9. Q.

9. Q. Was our Saviour anointed in the ſame manner to theſe offices?

A. No, he was anointed or ſet apart to them by the Holy Ghoſt, which he received from God.

10. Q. How do you prove he was anointed with the Holy Ghoſt?

A. From *Acts* x. 38. *God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power.*

11. Q. How is he a King?

A. As he governs and protects his church.

12. Q. How is he a Prieſt?

A. In firſt offering himſelf for us as a ſacrifice, and always interceding for, and bleſſing his church.

13. Q. How is he a Prophet?

A. As he firſt inſtructed his church moſt perfectly in the will of God; and as he ſtill teaches it by his word and miniſtry.

14. Q. How do you prove that *Jeſus* is the *Chriſt*, or *Meſſias?*

A. From *John* vi. 69. *We believe and are ſure, that thou art the Chriſt, the Son of the living God.*

15. Q. You ſay that Chriſt is here deſcribed by his generation; whoſe ſon therefore is he?

A. The only ſon of God.

16. Q. How do you prove this?

A. 1 *John* iv. 9. *In this was manifeſted the love of God towards us; becauſe that God ſent his only begotten Son into the world, that we might live through him.*

17. Q. How is Chriſt the only ſon of God?

A. As he was conceived and born of a pure virgin, by the extraordinary power of God.

18. Q. How is he ſaid to be our Lord?

A. As he is in a peculiar manner the Lord and head of his church; and alſo becauſe we ſolemnly engaged at our baptiſm to ſerve and obey him.

19. Q. What do you farther obſerve relating to God the ſon?

A. I obſerve the humiliation of our Saviour Chriſt. *His Humiliation.*

20. Q. What are the degrees of his humiliation? A. Incarnation, death, and burial.

21. Q. How was Chriſt, or the eternal ſon of God, made man?

A. By

A. By the union of the human nature to the divine in one person.

22. Q. How do you prove that Christ did thus become man?

A. From *Heb.* ii. 16. *Verily he took not on him the nature of angels; but he took on him the seed of Abraham.* And *John* i. 14. *The word was made flesh.*

23. Q. How was this accomplished?

A. By the powerful operation of the Holy Ghost.

24. Q. How do you prove this?

A. From *Luke* i. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.*

25. Q. Why was Christ thus formed, and conceived by the Holy Ghost?

A. That he might take our nature, without the corruption of it.

26. Q. Whence did he derive his bodily substance?

A. From the body of the virgin *Mary*; therefore he is said to be *the seed of the woman*, Gen. iii. 15.

27. Q. Why was Christ born of a virgin?

A. For the fulfilling of a prophecy; *Isaiah* vii. 14. *Behold a virgin shall conceive and bear a son.* And perhaps for that sacredness of it.

28. Q. Why did Christ thus take our nature, and become man?

A. In order to discharge the office of a Mediator, so that he might die, and being one of the same nature with those he died for, might make an atonement for sin.

29. Q. How do you prove this?

A. From *Heb.* ii. 9. *But we see Jesus, who was made a little lower than the angels, for the suffering of death.* And verse 17. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

30. Q. For what reason did our Saviour suffer death?

A. That by the shedding of his blood, he might make an atonement for sin.

31. Q. How do you prove that Christ made a sufficient satisfaction or atonement for the sins of the world, by his sufferings?

A. From *Heb.* ix. 2. *He put away sin by the sacrifice of himself.* And 1 *John* ii. 2. *He is the propitiation for our sins.*

32. Q. Why is Christ said to suffer under *Pontius Pilate*?

A. To

A. To ſignify the time of his death, and the accompliſhment of the prophecies concerning it.

33. Q. How do you prove that Chriſt fulfilled any prophecy in his death?

A. From *Acts* iii. 18. *Thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.*

34. Q. Who was *Pontius Pilate?*

A. The governor of *Judea*, under *Tiberius*, the *Roman* emperor.

35. Q. What ſort of death did Chriſt ſuffer?

A. He was crucified.

36. Q. How was this done?

A. By nailing his hands and feet to a croſs of wood ſet upright in the ground, 'till he there languiſhed and died.

37. Q. Why did he ſuffer this kind of death?

A. Becauſe being of all others the moſt grievous and ſcandalous death, he thereby ſhewed the heinous nature of ſin, and God's great hatred of it.

38. Q. Why is it ſaid our Saviour died?

A. To ſhew that his body, when alive, was really united to his ſoul.

39. Q. Why is it alſo added, he was buried?

A. This is added farther, to confirm the certainty of his death.

40. Q. What is meant by his deſcending into hell?

A. As his body was laid in the grave, ſo his ſoul departed into the ſtate of ſeparate ſouls; being reſigned into the hands of God who gave it.

41. Q. Wherein does our Saviour's exaltation conſiſt? *Chriſt's exaltation.*

A. *1ſt*, In his reſurrection. *2d*, His aſcenſion. *3d*, His glorification. *4th*, His coming to judgment.

42. Q. What is the reſurrection of Chriſt?

A. It is the reſtoring him to life, by uniting the ſame ſoul to the ſame body.

43. Q. How do you prove that our Saviour roſe again from the dead?

A. From *Acts* ii. 25. *Whom God hath raiſed up, having looſed from the pains of death.*

Rev. i. 18. *I am he that liveth, and was dead.*

44. Q. When did our Lord ariſe?

A. On

A. On the third day after he died, which was the firſt day of the week, and was thence called the Lord's-day.

45. *Q.* Why did our Saviour riſe the third day?

A. To fulfil what himſelf had told his diſciples, that he muſt *be killed, and be raiſed again the third day*, Mat. xvi. 21.

46. *Q.* Does this article of Chriſt's reſurrection any way aſſure us of ours?

A. Yes; it is a pledge to us of our reſurrection.

47. *Q.* How do you prove this?

A. From *Rom.* viii. 11. *He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies.*

48. *Q.* Does not this article likewiſe give a fuller aſſurance of our redemption and juſtification?

A. Yes: We are told, *Rom.* iv. 25. *That he was raiſed up again for our juſtification.*

49. *Q.* What is the next branch in our Saviour's exaltation?

A. His aſcenſion.

50. *Q.* After what manner did our Saviour aſcend into heaven?

A. He aſcended in a bodily and viſible ſhape.

51. *Q.* How do you prove this?

A. From *Acts* i. 9. *While they beheld, he was taken up, and a cloud received him out of their ſight.*

52. *Q.* What is the third branch of his exaltation?

A. His glorification, or ſitting at the right-hand of God.

53. *Q.* You ſaid before, that God was a ſpirit, and therefore has no body or hands; how then can Chriſt be ſaid to ſit at his right-hand?

A. When I ſay Chriſt ſits at God's right-hand, I thereby mean by his being exalted to the higheſt dignity and power under God the Father.

54. *Q.* How is this proved from ſcripture?

A. From 1 *Peter* iii. 22. *Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made ſubject unto him.*

55. *Q.* What does Chriſt do at the right-hand of God?

A. He appears in the preſence of God for us, as our mediator, interceſſor, and advocate.

56. *Q.* Upon what ground is he our mediator and advocate with God?

A. Upon the account of his death and ſufferings, which he underwent for us.

57. *Q.* How do you prove this?

A. From

A. From *Heb.* ix. 12. *By his own blood he entered once into the holy place, having obtained eternal redemption for us.*

58. Q. How do you prove that Chriſt is the alone mediator?

A. From 1 *Tim.* ii. 5. *There is one mediator between God and man, the man Chriſt Jeſus.*

59. Q. Why is Chriſt the alone mediator?

A. He only can be ſo, as partaking of both natures, God and man; and having alone made atonement for ſin by his blood.

60. Q. Chriſt being thus aſcended, will he ever return to the earth?

A. Yes; and herein conſiſts the laſt branch of his exaltation.

61. Q. From whence will he come?

A. From heaven; that being the place wherein he is to ſit at God's right-hand, *until the time of the reſtitution of all things.* Acts iii. 21.

62. Q. To what end will he come?

A. To judge both the quick and the dead.

63. Q. What do you mean by the quick and the dead?

A. By the quick, I mean all ſuch as ſhall be found alive when Chriſt comes to judgment; and by the dead, thoſe that have died in all foregoing ages.

64. Q. How is this proved from ſcripture?

A. From *Acts* x. 42. *It is he that was ordained of God to be the judge of quick and dead.*

65. Q. For what ſhall he judge them?

A. For all things, whether ſecret or open.

66. Q. How do you prove this?

A. From 2 *Cor.* v. 10. *We muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Eccl. xii. 14. *God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.*

SECT. V.

Of God the Holy Ghoſt, and the remaining articles of the Creed.

1. Q. WHO is the Holy Ghoſt?

A. He is the third perſon in the ſacred and undivided Trinity.

2. Q. How is this proved?

A. From

A. From *Matt.* xxviii. 19. *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

2. Q. What do you mean by the word Ghost?

A. Ghost is the same with spirit.

4. Q. Why is he called the Holy Ghost?

A. He is so called, not in respect of his nature, since the two other persons are equally holy in themselves; but on the account of his office, which is, in Christ's stead, to sanctify and make holy the church.

5. Q. How do you prove that you are sanctified by the Holy Ghost?

A. From 1 *Cor.* vi. 11. *But ye are washed, but ye are justified in the name of the Lord Jesus, and by the spirit of God.*

6. Q. You say, you believe there is a holy catholic church; what do you mean by church?

A. I mean a society of such persons, as being admitted into the fellowship of Christ's gospel, profess his faith, and are united to him as their head.

7. Q. What does the word catholic signify?

A. It signifies general or universal.

8. Q. Why is the christian church called catholic?

A. To distinguish it particularly from the *Jewish* or patriarchal church which was confined to one nation; whereas the christian church is extended to all nations.

9. Q. How do you prove that the christian church is catholic in this sense, or extended to all nations?

A. From *Luke* xxiv. 27. *Repentance and remission of sins is preached in Christ's name unto all nations, whether they be* Jews *or* Gentiles, *bond or free.*

10. Q. Why is the church called holy?

A. As it is taken into a holy covenant with God, whereby all the members of it are under an obligation of living holy.

11. Q. How do you prove God requires holiness of the members of the christian church?

A. From 1 *Thess.* iv. 7. *God hath called us unto holiness.*

Heb. xii. 14. *And holiness, without which no man shall see the Lord.*

12. Q. What are the privileges belonging to this holy catholic church?

A. They are four. 1st, *The communion of saints.* 2dly, *The forgiveness of sins.* 3dly, *The resurrection of the body.* And 4thly, *The life everlasting.*

13. Q. What is the first privilege?

A. The

A. The communion of ſaints.

14. Q. What do you underſtand by the ſaints?

A. Though chriſtians in general are ſometimes called ſaints in ſcripture; yet by ſaints I underſtand more eſpecially ſuch chriſtians as prove themſelves to be living members of Chriſt's body, by a lively faith and holy life.

15. Q. Wherein does the communion of theſe ſaints conſiſt?

A. In their mutual love, praying for, and aſſiſting one another; and in their worſhipping God together as one body, and having a joint ſhare in the benefit procured to them by Chriſt.

16. Q. How do you prove from ſcripture, that there is ſuch a communion of ſaints?

A. From *Eph.* iv. 4, 5. *There is one body and one ſpirit, even as you are called in one hope of your calling; one Lord, one faith, one baptiſm.*

Acts ii. 42. *They continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayer.*

17. Q. What is the ſecond privilege which belongs to members of Chriſt's church?

A. Forgiveneſs of ſins.

18. Q. What is ſin?

A. Sin is the tranſgreſſion of the law of God; whether by our omitting to do what is required of us to have done, or by our doing any thing contrary to its command.

19. Q. What is the puniſhment naturally due to ſin?

A. The puniſhment or wages of ſin is death, both temporal and eternal.

20. Q. Wherein does the forgiveneſs of ſin conſiſt?

A. It is God's remitting or not inflicting the puniſhment which is naturally due to thoſe that commit it.

21. Q. For whoſe ſake, and upon what account, does God remit this puniſhment due to ſin?

A. It is for the ſake of Jeſus Chriſt, our Saviour, who merited this benefit of forgiveneſs of ſin for us, by ſuffering death in our ſtead.

22. Q. How do you prove that Chriſt obtained this benefit for us by his death and paſſion?

A. From 2 *Cor.* v. 19. *God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them.*

Eph. i. 7. *In whom we have redemption through his blood, the forgiveneſs of ſins.*

23. Q.

23. Q. But are there no conditions required on our part, to entitle us to the benefit of having our ſins forgiven?

A. Yes; faith and repentance.

24. Q. How do you prove from ſcripture, that they are required in order to forgiveneſs of ſin?

A. From *Acts* xxvi. 18. *That they may receive forgiveneſs of ſins by faith that is in me.*

And, *Acts* iii. 19. *And be converted that your ſins may be blotted out.*

25. Q. Is this privilege peculiar to the church of Chriſt?

A. So the ſcripture tells us: *There being no other name under heaven given among men by which they may be ſaved; but only by that of the Lord Jeſus.* Acts iv. 12.

26. Q. What is the third privilege belonging to the church?

A. The reſurrection of the body.

27. Q. What do you mean by the reſurrection of the body?

A. I mean, that the bodies of all thoſe who are dead, or ſhall die, ſhall, at the end of the world, when Chriſt comes to judgment, be raiſed out of their graves, and united again to their ſouls.

28. Q. How do you prove this?

A. From *John* v. 28, 29. *The hour is coming, in the which all that are in the grave ſhall hear his voice, and ſhall come forth.*

29. Q. Shall theſe ſame bodies with which we die, be raiſed and united to our ſouls?

A. Yes, theſe ſame bodies; but they may be rendered incorruptible and glorious.

30. Q. How do you prove this from ſcripture?

A. From 1 *Cor.* xv. 42. *It is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour; it is raiſed in glory.*

31. Q. But ſince all are to be raiſed, how is this a privilege of Chriſt's holy catholic church?

A. Though all are to be raiſed, yet to be raiſed, and at the ſame time qualified for the enjoyments of an everlaſting felicity, is the peculiar privilege of Chriſt's holy church.

32. Q. What is the fourth privilege of the church?

A. Life everlaſting.

33. Q. What do you mean by life everlaſting?

A. I mean that the righteous, or true members of Chriſt's church, ſhall, after the reſurrection, enter upon an eternal ſtate of happineſs, both in body and ſoul.

34. Q. How is this proved from ſcripture?

A. 1 *John*

A. 1 *John* v. 11. *This is the record that God hath given to us eternal life; and this life is in his Son.*

John x. 28. *I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.*

35. Q. Well, but ſince the wicked as well as the righteous ſhall be raiſed to an eternal ſtate, what will be their portion in that ſtate?

A. They ſhall be baniſhed from God's ſight, ſo as never to behold the glory of his majeſty, and ſhall be caſt into utter darkneſs, to be tormented for ever and ever with the devil and his angels.

36. Q. How is this proved from ſcripture?

A. *Matt.* xxv. 41. *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.*

2 *Theſſ.* i. 7, 8, 9. *The Lord Jeſus ſhall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*

37. Q. Why do you ſay *Amen* at the end of your creed?

A. To expreſs my ſteadfaſt belief of all and every part of it, and to ſhew my deſire and reſolution to frame my life and converſation according to ſuch belief.

PART III.

THE CHRISTIAN OBEDIENCE.

SECT. VI.

Of the Ten Commandments; particularly of our Duty towards God, contained in the four firſt Commandments.

1. Q. WHAT was the third thing that was promiſed in your name at your baptiſm?

A. That I ſhould keep God's holy will and commandments, and walk in the ſame all the days of my life.

2. Q. You ſaid that your godfathers and godmothers did promiſe for you, that you ſhould keep God's commandments, tell me how many there be?

A. Ten.

3. Q. Which be they?

A. The

A. The ſame which God ſpake in the twentieth chapter of *Exodus*, ſaying, *I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.*

4. Q. What do you call this?

A. I call it a preface or introduction to the commandments.

5. Q. What do you learn from this preface?

A. I learn God's right to command, and my obligation to obey.

6. Q. What proof have you that Chriſt has confirmed theſe commandments?

A. From *Matt.* xix. 17. *If thou wilt enter into life, keep the commandments.*

Rom. viii. 12. *The law is holy, and the commandments holy, and juſt, and good.*

7. Q. How is it that you are to keep theſe commandments?

A. I muſt obſerve all of them as they fall in my way, make them my practice, and that as long as I live.

8. Q. As the commandments are ten, how are they ſaid to be but two, by our Saviour? *Matt.* xxii. 40.

A. They are but two, as they are divided into two tables, of love to God and our neighbour.

9. Q. How many commandments belong to the firſt table, or reſpect our love to God?

A. The firſt four; and the laſt ſix relate to our neighbour.

10. Q. What is the firſt commandment?

A. *Thou ſhalt have none other Gods but me.*

11. Q. What is the full import or meaning of this firſt commandment?

A. That we ought to have the Lord for our God; and that we ſhould have no other beſides him.

12. Q. What is it to have the Lord for our God?

A. It is firſt to think of him, and then to worſhip him and ſerve him as God.

13. Q. How ought you to think of God?

A. As an almighty being; the maker and preſerver of all things; and our moſt gracious Father, in and through his Son Jeſus Chriſt our Lord.

14. Q. How ought we to worſhip God?

A. With all the power both of our ſouls and bodies; in public and private, according to all that he has required in his holy goſpel.

15. Q. What is the other thing propoſed to us in this commandment?

A. Not

A. Not to have any other beſides the Lord for our God.

16. Q. How many ways may men have others for their God beſides the Lord?

A. By thinking of them as God; and by worſhipping and ſerving them as ſuch.

17. Q. What do you then ſuppoſe to be the full meaning of this ſecond part of the firſt command?

A. That we ſhould neither believe in, account of, or worſhip any other as God, beſides the Lord; whether it be by forſaking him, or falling off altogether into idolatry; or by giving the honour of God to any other being, together with him.

18. Q. What is the ſecond commandment?

A. *Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhow mercy unto thouſands in them that love me, and keep my commandments.*

19. Q. How does this commandment differ from the firſt?

A. The deſign of the firſt was to prevent us from giving divine honour to any beſides the true God: The deſign of this is to direct us in a manner of worſhipping him, that ſo we may do it ſuitably to his nature.

20. Q. What is the import of this commandment?

A. It is this; that we muſt not make any image or picture of God; nor muſt we make the likeneſs, or image of any other being, with a deſign to bow down to it, that is, to honour and worſhip it.

21. Q. Do you think it utterly unlawful to make any image at all of God?

A. It is certainly unlawful; as being highly diſhonourable to the infinite nature and majeſty of God.

22. Q. How is it diſhonourable to God to repreſent him by an image?

A. Becauſe it would teach us to have mean and low notions of that incomprehenſible Being.

23. Q. What is the duty required of us in this commandment?

A. To worſhip God after a manner ſuitable to his nature.

24. Q. How is it that you are to worſhip him?

A. *As*

A. *As God is a ſpirit, they that worſhip him, muſt worſhip him in ſpirit and in truth;* that is to ſay, with ſincerity, love, and purity of heart. *John* iv. 24.

25. Q. How has God enforced theſe commandments?

A. He has done it by declaring that he is a jealous God.

26. Q. How is God ſaid to be a jealous God?

A. He is jealous for our ſakes, leſt, by giving his honour to others, our notions ſhould become corrupt, and we from thence ſhould be given over to a reprobate mind. *Rom.* i. 28.

27. Q. What was the effect of this divine jealouſy?

A. With reſpect to the *Jews*, it was, that God threatened them, if they were guilty of this ſin of idolatry, to deliver them up into the hands of their enemies, who ſhould oppreſs both them and their children after them; but if they continued firm in his worſhip, he would bleſs them and their poſterity with plenty and proſperity all their days.

28. Q. How does this relate to us now?

A. It teaches us how odious this ſin of idolatry is in the ſight of God; and that he will certainly puniſh it with the utmoſt ſeverity, it may be, in this life, but without doubt in the life to come.

29. Q. What do you learn farther from the latter part of this commandment?

A. I learn how much more God delights in bleſſing than in puniſhing.

30. Q. What is the third commandment?

A. *Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs, that taketh his name in vain.*

31. Q. What is the deſign of this commandment?

A. To ſecure that honour we ought to pay to God, by a reverend eſteem of whatever relates to him.

32. Q. What do you mean by the name of God?

A. I underſtand thereby God himſelf, and whatever has any immediate relation to him.

33. Q. When may we be accounted to take God's name in vain?

A. When we make mention of God, or of any thing which belongs to him, raſhly and irreverently; in a way not ſuitable to his divine honour, or to his authority over us.

34. Q. Upon what occaſion eſpecially may God's name be made uſe of?

A. Par-

A. Particularly in theſe two; in ſwearing and praying, and in both theſe it may be taken in vain.

35. Q. How may we take God's name in vain, by uſing it in ſwearing?

A. *1ſt.* When we ſwear falſely, by aſſerting what is untrue. *2dly*, When we ſwear needleſsly, without ſufficient occaſion to juſtify an oath. *3dly.* When we ſwear raſhly, without due conſideration, eſpecially in promiſes. And *4thly*, When we ſwear irreverently, without due regard to the honour of God's name.

36. Q. What think you then of ſwearing by the name of any creature.

A. I think it is highly ſinful; as giving that honour to the creature, which is only due to the Creator.

37. Q. When do we take God's name in vain in praying?

A. When we pray without minding what we are about: When we pray for ſuch things as we ought not to pray for.

38. Q. Are there no other ways of taking God's name in vain, beſides theſe hitherto ſpoken of?

A. There are ſeveral other ways: By profane curſing—By any light or unfitting uſe of God's name in common converſation—By blaſpheming or ſpeaking reproachfully of God, or his religion—By ridiculing or abuſing his word or miniſters—By an irreverent behaviour in his ſervice.

39. Q. What then is the duty required in this commandment?

A. 'Tis to uſe God's holy name with reverence in oaths, promiſes, diſcourſe and worſhip: As alſo to ſhew a due reverence to God's word, and to other things that have any immediate relation to him and his ſervice.

40. Q. How has God threatened to puniſh thoſe who break this commandment?

A. The Lord will not hold him guiltleſs that taketh his name in vain.

41. Q. What do you underſtand thereby?

A. That he will not ſuffer ſuch ſinners to go unpuniſhed either in this life or the other.

42. Q. What is the fourth commandment?

A. *Remember that thou keep holy the Sabbath-day: Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter; thy man ſervant, and thy maid ſervant; thy cattle, and the ſtranger that is within thy gates: For in ſix days the Lord*

made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

43. Q. How does this commandment differ from the former?

A. The firſt three commandments direct us whom we are to worſhip, and in what manner: The fourth appoints a particular time for that purpoſe.

44. Q. What do you mean by the Sabbath-day?

A. I mean a day of reſt, after ſix of work and labour.

45. Q. Wherefore did God eſtabliſh a ſeventh day of reſt, after ſix of work and labour?

A. In memory of his having created the world in ſix days, and reſting or ceaſing from creating it on the ſeventh.

46. Q. What farther deſign had God in appointing this day?

A. Not only thereby to keep up the memory of his being the Creator of the world; but alſo to engage mankind ſolemnly to acknowledge, and worſhip him as ſuch.

47. Q. Since God is ſaid to have reſted from the work of creation on the ſeventh day, doth not that ſuppoſe that this work was ſome labour to him?

A. No, the meaning of it is not as if the foregoing work had been any labour to the Almighty; but merely that the work was then complete, and needed no farther addition: It being equally miraculous to work it in ſix days as in one moment.

48. Q. What is meant by God's hallowing the ſeventh day?

A. 'Tis his ſetting it apart for ſacred uſes.

49. Q. What are thoſe holy uſes which the Sabbath was ſet apart for?

A. It was ſet apart for the public and private worſhip of God.

50. Q. In what does the public worſhip of God conſiſt?

A. It conſiſts in prayer, hearing the word of God read and preached, in ſetting forth his praiſe, and in receiving the ſacrament.

51. Q. Wherein does the private worſhip of God conſiſt?

A. It conſiſts in prayer, reading, and meditation on the word and works of God.

52. Q. Are there any other good works we are particularly to be employed in on this day?

A. Yes; in works of charity and mercy, and in endeavouring to improve the piety of others, as well as our own.

53. Q. Is all bodily labour forbidden us upon this day?

A. *Yes;* we are required to reſt from all ordinary employments

ployments and works of gain; needleſs diverſions, and all things but works of neceſſity and charity.

54. Q. What is forbidden by this commandment?

A. To neglect and profane the Sabbath: Not to employ it to the honour and ſervice of God; but much more to ſpend it in idleneſs, pleaſure, and ſin.

55. Q. Is there any thing more required of us in order to the full obſervance of this commandment?

A. This only; that we be careful not only to ſanctify the Sabbath-day ourſelves, but to ſee that all who belong to us do likewiſe.

56. Q. Why do chriſtians obſerve the firſt day of the week, and not the ſeventh?

A. Becauſe on the firſt day of the week Chriſt roſe from the dead, and reſted from the work of redemption, which he completed on that day by his reſurrection.

57. Q. What proof have you of this practice of obſerving the firſt day of the week as the Sabbath?

A. From *John* xx. 19. *The ſame day at evening, being the firſt day of the week, when the doors were ſhut where the diſciples were aſſembled for fear of the Jews, came Jeſus, and ſtood in the midſt, and ſaid unto them, Peace be unto you.*

Acts xx. 7. *Upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them.*

58. Q. Is not this ſufficient authority for us chriſtians to keep it on the firſt day of the week?

A. Yes, this example of the apoſtles does ſufficiently juſtify our keeping it.

SECT. VII.

Of our Duty towards our Neighbour, contained in the ſix laſt Commandments.

1. Q. WHAT is the fifth commandment?

A. *Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*

2. Q. Wherein does this commandment differ from the following?

A. This reſpects our duty to particular perſons only, the five following ones regard our duty to all mankind, whom we are to conſider as our neighbours.

3. Q. Is there no other obſervable difference?

A. Yes; this ſecures the good order and peace of the world; the five laſt ſecure the life, the property, the reputation or good name of all men.

4. Q. What is the full extent of this commandment?

A. It extends not only to our natural parents, but to all ſorts of perſons who are in any reſpect our ſuperiors.

5. Q. What duties do you think it particularly includes?

A. I think it includes our duty to our natural parents firſt, and then the duty of ſubjects towards thoſe who are in any authority over them—Of ordinary chriſtians towards their miniſters—Of ſervants towards their maſters—Of thoſe who are in a lower degree towards ſuch as are in a higher ſtate and dignity.

6. Q. Does not this commandment then require ſome return of duty from thoſe who are thus to be honoured?

A. Yes; in the equity of it, it certainly does.

7. Q. What are the particular duties which are required of children towards their parents?

A. To make them ſuitable returns of love and affection: To obey their orders: To bear with their infirmities: To ſubmit to their correction: To comfort and ſupport them in their reaſonable neceſſities; and always to promote their welfare.

8. Q. What return of duty ought parents to make their children?

A. They are required by this commandment, to love, ſupport, inſtruct, and be gentle towards their children.

9. Q. What is the duty of ſubjects towards thoſe whom God has ſet in authority over them?

A. To ſubmit to the laws in all things not contrary to the law of God; to live quietly under their government, and to do all they can to ſupport it.

10. Q. What is the duty of the magiſtrate towards his people?

A. To rule them with gentleneſs and moderation; but eſpecially with exact juſtice and equity, and to take care to maintain peace and true religion among them.

11. Q. What is the duty of ordinary chriſtians towards their miniſters?

A. Willingneſs to hear and be inſtructed by them, and to obſerve and practiſe whatever they can ſhew to be the will of God.

12. Q. How ought miniſters or teachers to behave themſelves towards thoſe who are committed to their charge?

A. They are to be faithful and diligent in teaching, and in exhortation, as being examples to the flock, but not to aſſume power over the conſciences of men.

13. Q.

13. Q. What is the duty of ſervants towards their maſters?

A. They are to be diligent and induſtrious, honeſt and faithful in their ſervice, and ſubmit to them in all things reaſonable.

14. Q. How ought maſters to behave themſelves towards their ſervants?

A. They are not to exact ſervice of them rigorouſly, but with mildneſs; and alſo to have a due regard to their ſouls as well as bodies, by allowing them a ſufficient time for the care of them.

15. Q. What duty is here owing in general from inferiors to ſuperiors?

A. Towards all ſuperiors in every kind and degree there is due, eſpecially from young perſons, a decent and reſpectful behaviour.

16. Q. What is the duty of ſuperiors towards inferiors in any kind?

A. Not to behave themſelves arrogantly or proudly towards them, not to deſpiſe them on account of their meanneſs.

17. Q. Is there no other duty required?

A. Yes; it is their duty to be charitable out of what God hath given them, to thoſe who are in need.

18. Q. What encouragement hath God given us to make us more careful to obſerve this commandment?

A. *That thy days may be long in the land which the Lord thy God giveth thee.*

19. Q. What is the meaning of this exhortation?

A. It is a promiſe given to the *Iſraelites* of long life in that land to which God was then leading them by the hand of *Moſes*, if they ſhould honour their father and mother.

20. Q. What encouragement does this give us now?

A. It gives us reaſon to think that the obſervance of this commandment ſhall not only promote our preſent peace, but be a good means to procure us an everlaſting inheritance in the heavenly *Canaan*, or kingdom of heaven.

21. Q. What is the ſixth commandment?

A. *Thou ſhalt do no murder.*

22. Q. What is murder?

A. It is the wilful and unlawful taking away the life of any one, by what means ſoever it be done.

23. Q. Is not all killing murder?

A. No, that only is murder which is wilful and unlawful.

24. Q. Why muſt it be wilful and unlawful to make it murder?

A. Becauſe killing any one by chance, or in ſelf-defence,

or taking away the life of an offender by a lawful magiſtrate, are not to be accounted murder.

25. *Q.* Do you not think ſelf-murder to be forbidden by this commandment?

A. Yes, I think ſo; no man having a right to take away his own life more than that of another.

26. *Q.* Is there nothing elſe, beſides murder, forbidden by this commandment?

A. Yes, much more; namely, all variance, hatred, envy, revenge, evil-ſpeaking, quarrelling; all raſh and immoderate anger; and whatſoever tends towards murder, or may be likely to end in it.

27. *Q.* What are the duties this commandment requires of us?

A. To do all we can for the ſafety and preſervation both of our own and our neighbours lives; whether it be by aſſiſting them with our advice, our money, and our ſervice, or by promoting love, peace, and good will among men.

28. *Q.* What is the ſeventh commandment?

A. *Thou ſhalt not commit adultery.*

29. *Q.* What is adultery?

A. It is defiling our neighbour's wife.

30. *Q.* What do you take to be further forbidden by virtue of this commandment?

A. Fornication, or defiling of an unmarried perſon, uncleanneſs of every kind, even in thought and deſire, all lewd converſation, wantonneſs of behaviour, all exceſs of meat and drink, ſleep or cloathing, or whatſoever may be likely to lead us into that ſin.

31. *Q.* What is required in this commandment?

A. Carefully to avoid all temptation: To be modeſt in our thoughts, words, and behaviour; and to be conſtantly employed in ſome good thing.

32. *Q.* What is the eighth commandment?

A. *Thou ſhalt not ſteal.*

33. *Q.* What is forbidden in this commandment?

A. The taking away or detaining from another by force or deceit that which is his right.

34. *Q.* What do you think more particularly to be forbidden by this commandment?

A. Beſides downright robbery and ſtealing, I take to be forbidden, 1*ſt*, Extortion, or unjuſt gain. 2*dly*, Not paying juſt debts, or withholding wages due to hirelings. 3*dly*, *Cheating* in all our dealings, by falſe weights and meaſures, and

and by fair words. And *4thly*, By uncharitableneſs to the poor.

35. Q. Cannot one break this commandment without being actually guilty of ſome of theſe things?

A. Yes; by adviſing or helping others in any of theſe crimes.

36. Q. What are the duties which this commandment requires of us?

A. To be fair and upright in all our dealings: To make reſtitution, if we have any way wronged another: To be free and charitable to the poor: To have a lawful calling, and be diligent in it.

37. Q. What is the ninth commandment?

A. *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

38. Q. What do you here underſtand by bearing falſe witneſs?

A. The falſe accuſing of, or witneſſing againſt him in judgment, which includes both perjury and lying.

39. Q. Is there any thing elſe forbidden in this commandment?

A. Yes, there are all ſorts of calumny and evil-ſpeaking againſt any one, whether it be in or out of judgment.

40. Q. What do you mean by calumny?

A. A reproach falſely raiſed upon, and reported againſt an innocent perſon.

41. Q. What do you mean by evil-ſpeaking?

A. I underſtand the relating what has been told us as true of any perſon, not with any good deſign, but with an intention to defame him, or only in the common way of diſcourſe.

42. Q. Is there any thing more forbidden in this commandment?

A. Yes; all tale-bearing, raſh ſpeaking and cenſuring, and all encouraging of evil-ſpeakers.

43. Q. What is required of us by this commandment?

A. To be very careful in ſpeaking truth of our neighbour: To be charitable both in what we hear and ſay of others; and to vindicate them when wronged.

44. Q. What is the tenth commandment?

A. *Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.*

45. Q. What do you take to be the deſign of this commandment?

A. It is not ſo much deſigned to forbid any one vice, as to ſecure the obſervance of all the foregoing commandments.

46. Q. What is the ſin here forbidden?

A. The unlawful deſire of what is another man's.

47. Q. When is ſuch a deſire unlawful?

A. When it puts men upon any deliberate thoughts and contrivances to defraud or incroach upon their neighbours.

48. Q. What do you take to be farther forbidden by this commandment?

A. Envy at what we ſee others enjoy.

49. Q. Why do you take envy to be forbidden by it?

A. Becauſe it is a perpetual temptation to do things that may be injurious to perſons envied.

50. Q. What is the duty required in this commandment?

A. A contentment with our own condition, whatever it be; ſo as neither to murmur againſt God, or to envy our neighbour, upon the account of any thing which he poſſeſſes.

51. Q. What doſt thou chiefly learn by theſe commandments?

A. I learn two things; my duty towards God, and my duty towards my neighbour.

52. Q. What is thy duty towards God?

A. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength, to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy name and his word, and to ſerve him truly all the days of my life.

53. Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is to love him as myſelf, and to do unto all men as I would they ſhould do unto me: To love, honour, and ſuccour my father and mother; to honour and obey the king, and all that are put in authority under him; to ſubmit myſelf to all my governors, teachers, ſpiritual paſtors and maſters; to order myſelf lowly and reverently to all my betters; to hurt no body by word or deed; to be true and juſt in all my dealings; to bear no malice or hatred in my heart; to keep my hands from picking and ſtealing, and my tongue from evil ſpeaking, lying and ſlandering; to keep my body in temperance, ſobernes, and chaſtity; not to covet nor deſire other mens' goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

PART

PART IV.

THE CHRISTIAN'S PRAYER.

SECT. VIII.

Of the LORD'S PRAYER.

1. *Q.* WE have now gone through the ſeveral parts of that duty which God requires of us, and which our godfathers and godmothers promiſed at our baptiſm, that we ſhould fulfil: is there any thing yet remaining neceſſary to be known in order to our ſalvation?

A. Yes; for though theſe things duly obſerved were ſufficient to ſave us, yet our catechiſm teaches us in the next queſtion, that we are not able to do theſe things of ourſelves, nor to walk in the commandments of God, as they have been now explained, and to ſerve him, without his ſpecial grace or aſſiſtance; which we muſt therefore learn at all times to call for by diligent prayer.

2. *Q.* What do you mean by prayer?

A. I mean in general, a religious calling upon, or lifting up of our hearts to God; with a full belief of his infinite knowledge and power, whereby he is able to ſupply all our wants, and of his gracious goodneſs towards us, through Jeſus Chriſt, he is always willing ſo to do.

3. *Q.* Whence do you learn, that prayer is a means of obtaining God's ſpecial grace, to enable you to live according to his commandments?

A. From *Luke* xi. 9. *Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened to you.*

4. *Q.* When are we to pray to God to obtain his grace?

A. The foregoing queſtion of the catechiſm tells us it muſt be at all times; that is, upon ſuitable or fitting occaſions, and as often as our circumſtances of life will permit.

5. *Q.* In what manner are we to pray for it?

A. It muſt be with diligence, that is, with faith, zeal, and attention, meekly kneeling upon our knees when we do it.

6. *Q.* Is this of prayer the only means of obtaining God's grace?

A. No, it is to be had in and by right uſe of the ſacraments; and therefore our church catechiſm wiſely takes notice of prayer and the ſacraments immediately after the commandments.

7. *Q.* Is this grace of God neceſſary for no other end but to help us to obſerve the commandments of God?

A. Yes; it is neceſſary to enlighten our underſtandings in ſpiritual matters; to regulate and govern our ſinful inclinations, and to enable us to believe as well as to do, according to God's good pleaſure.

8. *Q.* Does not this then make it neceſſary to the performance of whatever our godfathers and godmothers promiſed for us at our baptiſm?

A. Yes; and doubtleſs the grace of God is neceſſary towards our renouncing the devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh; as well as to help us in believing all the articles of the chriſtian faith, as explained in the creed; and keeping God's holy will and commandments, as explained in the ten commandments.

9. *Q.* Is not prayer then of abſolute neceſſity in all the parts of our baptiſmal covenant?

A. Yes, certainly it is; becauſe without it we cannot obtain God's grace; and without God's grace we cannot perform any part of that covenant.

10. *Q.* You have well explained the great uſefulneſs of prayer, and the reaſon why it follows in this part of the catechiſm: Now ſay the Lord's Prayer.

A. *Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever.* Amen.

11. *Q.* Why do you call this the Lord's Prayer?

A. Becauſe our Lord Jeſus Chriſt was the author or compoſer of it.

12. *Q.* How does it appear that we are directed to uſe this prayer?

A. From *Matt.* vi. 9. *After this manner pray ye.* *Luke* xi. 2. *When ye pray, ſay Our Father,* &c.

13. *Q.* What deſireſt thou of God in this prayer?

A. I deſire my Lord God, our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do; and I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and

that

that it will pleaſe him to ſave and defend us in all dangers, ghoſtly and bodily; and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death: this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt; and therefore I ſay, *Amen.* So be it.

14. *Q.* What do you obſerve in general from this form of our Lord's Prayer, which ought to be a pattern to us in all our prayers?

A. I learn in general, that our prayers ought to be ſhort and pertinent; that we ſhould pray for others as well as ourſelves; and that we may pray for the neceſſaries of this life; but that our main concern in our prayers ſhould be after the things of another.

15. *Q.* What are the general parts of this prayer?

A. There are three; namely, the preface, the petition, and the doxology or concluſion.

16. *Q.* What is the preface?

A. *Our Father which art in heaven.*

17. *Q.* Wherefore did our Saviour begin his prayer with calling God, *Our Father?*

A. To teach us that all our hopes of being heard or accepted by God, is entirely owing to his being our Father, in and through his Son Jeſus Chriſt.

18. *Q.* How do you prove from ſcripture, that we cannot expect to be heard by God, but in and through Jeſus Chriſt?

A. From *John* xiv. 6. *No man cometh unto the Father, but by me.*

John xv. 16. *Verily, verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give it you.*

19. *Q.* What do you learn more from God's being called our Father?

A. That we are therefore to approach him with an humble confidence of being kindly received.

20. *Q.* But what do you learn from his being in heaven?

A. I learn how vaſtly different this Father is from our earthly parents; that he knows the very ſecrets of our hearts; that he is all-powerful and glorious; and we are therefore to pray to him with reverence and godly fear.

21. *Q.* How is our father ſaid to be in heaven, ſince he is every where?

A. Becauſe though he is indeed every where, yet his glory appears moſt eminently to the bleſſed in heaven.

22. *Q.* Why are we taught to ſay *our* Father, and not *my* Father?

A. To increaſe our charity: That by looking upon God as the common Father of all chriſtians, and ourſelves as brethren in Chriſt Jeſus, we may love and pray for each other as ſuch.

23. Q. How many petitions are contained in the Lord's Prayer?

A. Six; the three firſt of which reſpect God's glory; and the three laſt reſpect our own wants.

24. Q. What is the firſt of theſe petitions?

A. *Hallowed be thy name.*

25. Q. Why did Chriſt begin his prayer with this petition or deſire?

A. To teach us that as a right ſenſe of God is the root of all religion, his glory ſhould therefore be the firſt thing in all our prayers.

26. Q. What is here meant by the name of God?

A. God himſelf, and whatever does in any wiſe relate to him.

27. Q. What is meant by hallowing?

A. Having a perſon or thing in high reverence and eſteem.

28. Q. What then do you pray for in this petition?

A. I pray that ſuch a juſt ſenſe of, and reverence for God, may be formed in me and all men, that we may always promote the honour of his name, by an holy life and converſation.

29. Q. What is the ſecond petition of this prayer?

A. *Thy kingdom come.*

30. Q. What do you mean by God's kingdom?

A. I underſtand God's government, both with reſpect to his church and people here on earth, and alſo with reſpect to his kingdom of glory hereafter.

31. Q. What do you aſk of God in this petition?

A. That he would enlarge the number of the true and faithful ſervants of Jeſus Chriſt, by planting the goſpel where it is not, and eſtabliſhing holineſs where it is; and that he would make haſte to reward us all with everlaſting glory.

32. Q. What is the third petition of this prayer?

A. *Thy will be done on earth as it is in heaven.*

33. Q. What do you mean by the will of God?

A. I mean as well the diſpenſations or appointments of his providence, as the rules which he hath ſet to us in his written word to live by.

34. What then do you pray for in this petition?

A. That God by his grace may diſpoſe the hearts of all his ſubjects to a chearful obedience to his law, and ſubmiſſion

miſſion to his will and direction, and to a performance of their duty in that ſtate of life in which his providence has placed them.

35. Q. But why is this added, *as it is in heaven?*

A. To teach us that we are to do our duty, and obey God's will and appointments with a cheerfulneſs, readineſs, and conſtancy, reſembling, as far as may be, that of the ſaints and angels in heaven.

36. Q. What is the fourth petition?

A. *Give us this day our daily bread.*

37. Q. What do you pray for in this petition?

A. All that is every day neceſſary or convenient for the health and ſupport of our bodies, and for the good of our ſouls.

38. Q. Why is the ſuſtenance of the preſent life expreſſed by the word *bread?*

A. Becauſe it being the chief and moſt uſeful of all proviſion, is commonly uſed in ſcripture to ſignify or repreſent every thing neceſſary for nouriſhment.

39. Q. Why do we pray every day, *give us this day our daily bread?*

A. To ſhew the moderation of our deſires after theſe earthly things; and that our daily dependence for them is on God's providence, without any anxious care for the time to come.

40. Q. Is it not lawful for a man to provide for himſelf more of the neceſſaries of this life, than what will ſuffice him for one day?

A. Yes, provided he does it with moderation, having his whole dependence ſtill upon God and his bleſſing.

41. Q. What is the fifth petition?

A. *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.*

42. Q. What do you mean by treſpaſſes?

A. I mean, in general, ſins of any kind.

43. Q. What then do we particularly deſire, when we pray to have our treſpaſſes forgiven?

A. We deſire that God would do away all our ſins, of what nature or quality ſoever they be; that he would waſh away the guilt, and remit the puniſhment of them.

44. Q. Upon what condition do we here beg the forgiveneſs of our treſpaſſes?

A. Upon condition that we forgive them that treſpaſs againſt us; that is, that we freely, readily, and heartily forgive, pray for, and deſire to be reconciled to all men, who

offend againſt us and injure us; and this, how much or how often ſoever they offend.

45. Q. Is this condition ſo neceſſary, that without it we cannot obtain pardon of our own offences againſt God?

A. This we learn from Chriſt himſelf, *Matth.* vi. 15. *If ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.*

46. Q. Why do you take this condition to be particularly mentioned here, ſince it is certain there are others required of us in order to obtain pardon of our ſins?

A. I think it may be mentioned principally, to ſhow how unreaſonable it is in thoſe to be full of hatred and revenge among themſelves, whom God hath forgiven through the redemption of Chriſt; and how ill it becomes us to be rigorous in exacting of our brethren an hundred pence, when we are aſking of God the forgiveneſs of ten thouſand talents.

47. Q. What is the ſixth and laſt petition of this prayer?

A. *And lead us not into temptation, but deliver us from evil.*

48. Q. What do you mean by temptation?

A. Temptation in general ſignifies nothing but trial; but here it ſignifies ſuch a trial, as is deſigned to ſeduce, or lead us into ſin.

49. Q. How may ſuch temptations be offered to us, or thrown in our way?

A. They may be offered by the devil, by the world, and the ill examples that are in it; by ſome outward calamities and accidents, and by our own luſts.

50. Q. When may God be ſaid to lead us into temptation?

A. Either when he permits ſuch temptations, or inducements to ſin, to be laid before us; or when he leaves us to ourſelves to ſtruggle with ſuch as he has for ſome good reaſons allowed us to fall into.

51. Q. What is the evil you pray to be delivered from?

A. The evil one, or the devil, that great tempter to ſin; the evil world, and its allurements; and in general, the evil of ſin and of miſery.

52. Q. What then do you requeſt of God in this petition?

A. I pray that God will not try me above my ſtrength, nor ſuffer the devil, the world, or the fleſh, to do it: but that he would either keep me from ſuch temptations, or carry me with innocence and integrity through them, ſo that I may not be led into ſin by them.

53. Q. Why is this requeſt made here?

A. Becauſe having prayed for pardon for our paſt offences

in

in the foregoing petition, it is but reaſonable we ſhould beg of the Lord to enable us to keep out of the way of temptation, and not to ſuffer us to fall again into the ſins we have repented of.

54. Q. What does the laſt part of the prayer conſiſt of?

A. A doxology or concluſion: *For thine is the kingdom, and the power, and the glory, for ever and ever.* Amen.

55. Q. What do you mean by a doxology?

A. A form of giving honour, glory, and praiſe to God.

56. Q. Why was this doxology added by our Saviour?

A. To ſhew that in all the religious ſervice we pay to God, we ought to deſign his glory.

57. Q. Was this added for no other end?

A. Yes, it was added alſo to keep up in our minds a due ſenſe of the reaſon we have to pray to God for ſuch things as we have now conſidered, and to expect a ſuitable return to them at his hands.

58. Q. How does this doxology ſhew that we ought to aſk theſe things of God?

A. Very plainly: Becauſe God is the fountain of all good; therefore he ought to be applied to by all his creatures: Becauſe his is the power, he is able both to hear and anſwer our requeſt; therefore of him it is moſt fit to deſire whatſoever we ſtand in need of: Becauſe his is the glory; therefore to him ought we to make our prayer, and not to any other.

59. Q. How does this doxology encourage us to hope that we ſhall receive what we aſk?

A. Becauſe we hereby profeſs to believe that he can grant what we deſire; and the things we aſk are ſo much for his own glory, as well as our advantage, that we ought not to doubt but that we ſhall receive them.

60. Q. After what manner do we acknowledge theſe excellencies to be in God?

A. In a manner beyond what they are or can be in any one beſides: All others deriving their authority, power, and glory from him.

61. Q. Why do you to this doxology add, *for ever and ever?*

A. To ſhew that theſe divine perfections did always belong to God, and will always continue to belong in this ſingular manner to him.

62. Q. What does *Amen* import?

A. It denotes our aſſent to the whole prayer, with an earneſt deſire of its accompliſhment, and it is as much as if we ſhould ſay, May God of his goodneſs grant what I have prayed for; and ſo I truſt he will do of his mercy towards me, through Jeſus Chriſt our Lord.

PART

PART V.

THE CHRISTIAN SACRAMENTS.

SECT. IX.

1. *Q.* HOW many ſacraments hath Chriſt ordained in his church?

A. Two only, as generally neceſſary to ſalvation, that is to ſay, baptiſm, and the ſupper of the Lord.

2. *Q.* Why are theſe two ſacraments ſaid to be generally and abſolutely neceſſary to ſalvation?

A. They are ſaid to be generally neceſſary, to ſhew that no one can ordinarily be ſaved without them, but ſuch as really have not an opportunity or capacity of being partakers of them.

3. *Q.* What meaneſt thou by the word ſacrament?

A. I mean an outward viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

4. *Q.* What is the outward and viſible ſign in both theſe ſacraments?

A. Water in baptiſm, and bread and wine in the Lord's ſupper.

5. *Q.* What is the inward and ſpiritual grace, ſignified and conveyed by theſe ſigns in each ſacrament?

A. The waſhing of regeneration, or the new birth, is ſignified by the water in baptiſm: and the body and blood of Chriſt, by the bread and wine in the Lord's ſupper.

6. *Q.* What (do you ſay) is the outward viſible ſign, or form in baptiſm?

A. Water, wherein the perſon is baptized, *in the name of the Father, and of the Son, and of the Holy Ghoſt.*

7. *Q.* What is baptiſm?

A. It is the ſacrament of our new and ſpiritual birth; and the ſolemn means of our admiſſion into covenant with God; and thereby into the communion of the Chriſtian church.

8. *Q.* How do you prove that baptiſm was inſtituted or ordained by Chriſt himſelf?

A. From *Matt.* xxviii. 19. *Go ye and teach* (make diſciples in) *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

9. *Q.*

9. Q. What is the inward and ſpiritual grace of this ſacrament?

A. A death unto ſin, and a new birth unto righteouſneſs; for being by nature born in ſin, and the children of wrath, we are hereby made the children of Grace.

10. Q. Are all men by nature born in ſin?

A. They are, ever ſince ſin entered into the world, by the tranſgreſſion of our firſt parents, *Adam* and *Eve*.

11. Q. Are all men by nature children of wrath?

A. Being born in ſin, they muſt of neceſſity be alſo children of wrath; ſeeing all ſin is both hateful to God, and worthy of his puniſhment.

12. Q. How do you prove that by nature we are born in ſin, and the children of wrath?

A. From *Eph.* ii. 3. *We all were by nature the children of wrath, even as others.*

Rom. v. 12. *By one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men for that all have ſinned.*

13. Q. How are thoſe who are baptized, made thereby children of grace?

A. As by baptiſm they are taken into covenant with God; are regenerated by the Holy Ghoſt, ſanctified and cleanſed from their ſins; are entitled to God's favour, and made heirs of his heavenly kingdom; and if they die before they commit ſin, they certainly ſhall be ſaved.

14. Q. Are all perſons who are baptized made partakers of theſe benefits?

A. They are all thereby put into a ſtate of ſalvation, and become children of grace; but if they do not take care to fulfil their promiſes made at baptiſm, they then forfeit all theſe bleſſings and benefits.

15. Q. But pray what is it to die unto ſin?

A. It is to be changed from the pollution of ſin, and to ceaſe from it as a dead man does from the actions of life.

16. Q. What is it to live unto righteouſneſs?

A. It is to have a change wrought in the ſoul by receiving holy diſpoſitions from the ſpirit of God, and an ability to proceed in all virtue and godlineſs of living.

17. Q. How do you prove that in baptiſm there is a death unto ſin, and a new birth unto righteouſneſs?

A. From *Rom.* vi. 4. *We are buried with him by baptiſm unto death, and like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.*

18. Q.

18. Q. What is required of perſons to be baptized?

A. Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that ſacrament.

19. Q. What is repentance?

A. A hearty ſorrow for, and forſaking of ſin.

20. Q. How do you prove that repentance is required of perſons to be baptized?

A. From *Acts* ii. 38. *Repent and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins.*

21. Q. Why do you take repentance to be required in order to baptiſm?

A. Becauſe baptiſm, if duly received, waſhes away all ſin; and it appears from ſcripture, that no ſins can be done away without repentance.

22. Q. What is the faith which every one ought to bring to the ſacrament?

A. A firm belief of the truth of the whole chriſtian religion; but more eſpecially of all thoſe articles of it, which at his baptiſm he profeſſes his belief of to the church.

23. Q. How do you prove that ſuch faith is required of perſons to be baptized?

A. From *Acts* viii. 37. *If thou believeſt with all thy heart, thou mayeſt be baptized.*

Acts ii. 41. *They that gladly received the word were baptized.*

24. Q. If ſuch a repentance, and ſuch a faith, be required of all who are baptized; why then are infants baptized, who, by reaſon of their tender age, cannot perform either of them?

A. Becauſe they promiſe them both [that is, both faith and repentance] by their ſureties, which promiſe, when they come to age, themſelves are bound to perform.

25. Q. Are actual faith and repentance neceſſary to baptiſm?

A. They are both neceſſary for perſons of riper years: but for infants born of Chriſtian parents, it is ſufficient that they be obliged to believe and repent as ſoon as they ſhall be capable of ſo doing.

26. Q. What is it then that entitles infants born of Chriſtian parents, to enter into covenant with God by baptiſm, without their conſent?

A. As the Jewiſh infants were entitled to circumciſion by their parents being in covenant, even ſo are the infants of Chriſtian parents entitled to baptiſm.

27. Q.

27. Q. How do you prove that the Jewiſh infants were admitted into covenant with God without any conſent of their own?

A. From *Deut.* xxix. 10, 11, 12. *Ye ſtand this day all of you before the Lord your God; your captains of your tribes, your little ones, that thou ſhouldeſt enter into covenant with the Lord thy God.*

28. Q. How do you prove that children of Chriſtian parents are capable of being admitted into the goſpel covenant on God's part, without their own conſent?

A. From *Acts* ii. 39. *The promiſe is to you and to your children.*

Matt. xix. 14. *Suffer little children, and forbid them not to come unto me, for of ſuch is the kingdom of heaven.*

29. Q. You ſay that your ſureties promiſed for your performance of theſe conditions; but how can any one be bound by another's promiſe, made in his name, without his knowledge or conſent?

A. Though no obligation in this caſe can ariſe from the promiſe of another; yet he is ſo far bound by it, as that if he fails of making good that promiſe, he forfeits the privileges to which he was thereupon admitted.

30. Q. What then will be the caſe of thoſe who do not fulfil the promiſe made to them by their ſureties in baptiſm?

A. They will certainly loſe all the bleſſings which God would otherwiſe have been obliged to beſtow upon them.

SECT. X.

Of the LORD'S SUPPER.

1. Q. WHAT is the ſecond ſacrament in the New Teſtament?

A. The ſacrament of the Lord's Supper.

2. Q. How does this differ from the ſacrament of baptiſm?

A. By baptiſm we are initiated into the profeſſion of chriſtianity, and admitted to the terms of the chriſtian covenant: By the Lord's ſupper we declare our continuance in that profeſſion, and renew and confirm our part in the covenant of the goſpel.

3. Q. Why is it called the Lord's ſupper?

A. Becauſe it was both appointed by our Lord at ſupper, immediately before his death, and was deſigned to ſucceed in the place of the Paſchal ſupper among the Jews.

4. Q. Why was the ſacrament of the Lord's ſupper ordained?

A. For

A. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

5. Q. What do you mean by a continual remembrance?

A. A remembrance that is not to end at a certain time, but is to be kept up by the holy ſacrament to the very end of the world.

6. Q. How do you prove that the ſacrament of the Lord's ſupper is to continue till Chriſt's ſecond coming to judge the world?

A. From 1 *Cor.* xi. 26. *As often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.*

7. Q. Is there any thing more intended by a continual remembrance?

A. Yes, there is; that this ſacrament ought not to be celebrated as the paſſover was, once a year; but frequently, ſo as to keep up a conſtant, lively remembrance in our minds of the ſacrifice of the death of Chriſt.

8. Q. Why do you call it the ſacrifice of Chriſt's death?

A. Becauſe Chriſt by his dying became a ſacrifice for the ſins of mankind.

9. Q. How do you prove that Chriſt was a ſacrifice for ſin?

A. From *Heb.* ix. 26. *He put away ſin by the ſacrifice of himſelf.*

10. Q. Was it neceſſary that Chriſt ſhould die, in order to his being made a ſacrifice?

A. Yes, death being the puniſhment of ſin, he could no otherwiſe have freed us from death, than by dying himſelf in our ſtead.

11. Q. How do you prove this?

A. From *Heb.* ix. 22. *Without ſhedding of blood, there is no remiſſion of ſins.*

12. Q. What was then the deſign of our Saviour in appointing this ſacrament?

A. As a means to make us frequently meditate upon his love in thus dying for us, and to aſſure us of the mighty benefits and advantages which we receive thereby.

13. Q. How does this appear to be the end of this appointment?

A. From *Luke* xxii. 19. *This is my body, which is given for you: This do in remembrance of me.*

Matt. xxvi. 28. *This is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins.*

14. Q. You ſaid before, that in every ſacrament, there must

muſt be two parts, an outward and inward:—What is therefore the outward part or ſign of the Lord's ſupper?

A. Bread and wine, which the Lord hath commanded to be received.

15. Q. What proof have you that the Lord hath commanded bread and wine to be received?

A. From 1 *Cor.* xi. 23, 24, 25. *I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you; this do in remembrance of me: After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood; this do ye, as oft as you drink it, in remembrance of me.*

16. Q. Do you obſerve any thing peculiar with reſpect to bread and wine, that they ſhould be uſed as the outward ſign in this ſacrament?

A. Yes; I obſerve, that the breaking of the bread is a very natural reſemblance of Chriſt's body being broken for us; and the pouring out of the wine, as an apt repreſentation of the ſhedding of his blood.

17. Q. What is the inward part or thing ſignified in this holy ſacrament?

A. The body and blood of Chriſt, which are verily and indeed taken, and received by the faithful in the Lord's ſupper.

18. Q. Does not the bread and wine remain the ſame after they are conſecrated by the prieſt as before?

A. Yes, as to their ſubſtance, only they are altered as to their uſe and ſignification.

19. Q. If then they remain the ſame in ſubſtance, how can they be ſaid to be verily and indeed taken and received by the faithful?

A. Becauſe by taking them worthily, that is, with faith and piety, as figures and repreſentations of Chriſt's body and blood, we are thereby verily entitled to the benefits purchaſed by Chriſt's death.

20. Q. Are they then verily and indeed taken by every one who eats and drinks them, or by the faithful only?

A. By the faithful and pious only, which ſhews that they are not verily and indeed taken as to their ſubſtance, but as to their effects, of which the faithful can only be truly and really partakers.

21. Q. How do you prove that the body and blood of Chriſt

Chriſt are truly and really, as to their ſaving effects, taken in the Lord's ſupper?

A. From *John* vi. 54. *Whoſo eateth my fleſh, and drinketh my blood, hath eternal life.*

22. *Q.* What are the benefits which we receive thereby?

A. The ſtrengthening and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

23. *Q.* How does ſuch a receiving of this holy ſacrament ſtrengthen our ſouls?

A. As it confirms us to God's mercy in pardoning our paſt ſins, through the ſacrifice of Jeſus Chriſt; and as it ſtrengthens us in the diſcharge of our duty for the future, and in the reſiſting of all temptations.

24. *Q.* Does it ſtrengthen us in any other reſpect beſides this?

A. For being thus ſecured of the part of Chriſt's ſacrifice for us, we are armed againſt all doubts and fears of our ſalvation: are ſtrengthened againſt all ſufferings for righteouſneſs ſake, and againſt the fear of death itſelf.

25. *Q.* How do you prove that we derive ſuch ſpiritual ſtrength and nouriſhment from the partaking of this ſacrament?

A. From *John* vi. 51. *I am the living bread which came down from heaven: If any man eat of this bread, he ſhall live for ever: And the bread that I will give is my fleſh, which I will give for the life of the world.*

26. *Q.* What is required of them who come to the Lord's ſupper?

A. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life, have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death, and to be in charity with all men.

27. *Q.* What do you mean by examining yourſelves?

A. I mean making a careful and diligent ſearch into our lives and actions; that ſo we may find out, if poſſible, the true ſtate of our ſouls, in all thoſe points concerning which we are to examine ourſelves; at the ſame time, by earneſt prayer, begging God's bleſſing upon our endeavours.

28. *Q.* How do you prove this examination neceſſary?

A. From 1 *Cor.* xi 28. *Let a man examine himſelf, and ſo let him eat of that bread and drink of that cup.*

29. *Q.*

29. Q. What is the firſt point concerning which we are to examine ourſelves?

A. Whether we repent us truly of our former ſins, ſtedfaſtly purpoſing to lead a new life.

30. Q. How is it proved that we ought to repent?

A. From 1 *Cor.* xi. 38. *If we would judge ourſelves, we ſhould not be judged.*

1 *Cor.* v. 8. *Let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.*

31. Q. Why do you make repentance neceſſary to receiving the Lord's ſupper?

A. Becauſe it is impoſſible, while we continue in our ſins, that we can receive any more benefit from Chriſt's death, or any other religious acts of devotion, than a plant whoſe root is withered, can from having its branches watered.

32. Q. What is the next thing we are to examine ourſelves in, before we come to this holy communion?

A. Whether we have a lively faith in God's mercy through Chriſt.

33. Q. What proof have you to ſhew the neceſſity of this?

A. From 2 *Cor.* xiii. 15. *Examine yourſelves, whether ye be in the faith.*

Heb. x. 22. *Let us draw near with a true heart, in full aſſurance of faith.*

34. Q. What do you underſtand by the faith that is here required of you?

A. A ſtedfaſt belief, that if we truly repent us of our ſins, God will moſt certainly forgive them; and particularly a full confidence of the efficacy of the bread and wine in this ſacrament, to convey to the worthy receiver the remiſſion of ſins, and all other benefits of his paſſion.

35. Q. Why is this faith called lively?

A. To ſhew that our faith is then only profitable to our ſalvation, when it is lively and active; and works in us ſuch a ſincere repentance of our paſt ſins, and ſuch an obedience to God's commands as our Saviour in the goſpel requires of us.

36. Q. Why is faith made a neceſſary condition towards our receiving the Lord's ſupper worthily?

A. Becauſe as the hope of ſinners is founded entirely upon the mercies of God through the merits of Chriſt; and this ſacrament is a ſolemn commemoration of Chriſt's aſſuring and ſealing to us that mercy by his death; we cannot with

any

any advantage commemorate it, without a full belief of the efficacy of Chriſt's death to obtain it for us.

37. *Q.* What is the next point upon which we are to examine ourſelves before we come to the Lord's ſupper?

A. Whether we come to it with a thankful remembrance of Chriſt's death.

38. *Q.* What do you mean by having a thankful remembrance of his death?

A. I mean being duly ſenſible of the infinite love of God, and condeſcenſion of Jeſus Chriſt, thereby declared to us: And in keeping up in our minds a lively memory of this his death and paſſion.

39. *Q.* Why is our thankfulneſs neceſſary to the receiving the Lord's ſupper?

A. Becauſe it is a ſacrifice of thankſgiving to God for our redemption by Chriſt.

40. *Q.* What proof have you for a thankful remembrance of Chriſt's death?

A. 1 *Cor.* vi. 20. *Ye are bought with a price, therefore glorify God in your body, and in your ſpirit, which are God's.*

41. *Q.* What is the laſt thing concerning which we are to examine ourſelves?

A. Whether we are in charity with all men.

42. *Q.* How is it that we are to be in charity with all men?

A. We are freely to forgive whatſoever injuries any may have done; and to be ready to do them all the kindneſs we can, and that as ſincerely as if they had never offended us.

43. *Q.* What proof have you of this duty?

A. From 1 *John* iv. 11. *If God ſo loved us, we ought alſo to love one another.*

Eph. v. 2. *Walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and ſacrifice to God.*

Matt. v. 23, 24. *If thou bring thy gift to the altar, and there remembereſt that thy brother hath aught againſt thee, leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.*

44. *Q.* Why is the being in charity neceſſary to the Lord's ſupper?

A. Becauſe it is a feaſt of love, and a communion of Chriſtians one with another; and ſignifies the conjunction in one ſpiritual body.

THE END.

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THE

English Instructor;

OR, THE

ART of SPELLING Improved:

Being a more Plain, Eaſy, and Regular

Method of Teaching Young Children,

THAN ANY EXTANT.

IN TWO PARTS.

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THE FIFTY SECOND EDITION,
With many uſeful Additions.

FOR THE USE OF SCHOOLS.

By HENRY DIXON, *Schoolmaster, in* Bath.

=LONDON=

Printed for F. and C. RIVINGTON; T. N. LONGMAN and O. REES; and D. WALKER, (Successor to Mr. RAIKES,) *Gloceſter*.

1811.

To the HONOURABLE

PRESIDENT;

TO THE

GOVERNORS, TRUSTEES, *and* DIRECTORS *of the* CHARITY SCHOOLS, *in the Cities of* London *and* Weſtminſter, *and Places adjacent.*

GENTLEMEN,

THE many Inſtances of Providence in Favour of that great Deſign you are ſo happily engaged in, as they manifeſtly ſhew the Power of God in diſappointing the Devices of ill Men againſt it, ſo they naturally point out to us all that Wiſdom, Prudence, and good Conduct, in the Management of it, as may beſt anſwer its Inſtitution, and moſt effectually conduce to its Welfare, Intereſt, and Advantage.

To relieve the Diſtreſſed, to ſupport the Weak, and to clothe the Naked, are indiſputable Marks of Tenderneſs, Humanity, and Com-

paſſion. But to extend your Charity to the Spiritual as well as Temporal Wants and Neceſſities of others, to the Souls as well as Bodies of our Fellow-Creatures, is ſo worthy, ſo generous an Act of Beneficence, ſo laudable in itſelf, ſo glorious in its Conſequences, and ſo infinitely preferable to, and above, all other Kinds of Charity, that Words do but faintly expreſs, Language, with all the Force of Rhetorick, can but imperfectly ſet forth, and diſplay it.

That you, Gentlemen, have made this your View; that this has been a main, a principal Part of your Study, of your Care and Concern; and that, animated with this pious Zeal, with this Chriſtian Spirit and Temper, you will proſecute further, and advance the ſame glorious Deſign, appears to all who are not wilfully blind, to all judicious, impartial, and unprejudiced Obſervers. Witneſs thoſe excellent Rules and Orders * which, fully to obviate thoſe little Arts, Cavils, and Objections againſt theſe Inſtitutions, you have ſo wiſely contrived, as a Standard, for the Regulation and good Government of them, and which (to your Honour be it ſaid) are ſo worthily received, ſo highly approved, and eſteemed, as not only to have the concurrent Approbation of the wiſeſt and beſt of the Laity, but of the Clergy too, of the moſt Reverend the Prelates, the Fathers and Biſhops of our Church, to give Sanction to them; and who (to the Honour of this Deſign, as well as to remove the Objections againſt it) have *unanimouſly* recommended them, not by their Sermons and Writings only, but, as

* Publiſhed by Mr. *Dod.*

and

an higher, as a more eminent and emphatical Expreſſion of their Regard, of their Zeal and Affection, and to give the greater Weight and Authority, by *ſetting their Hands*, by *ſubſcribing their Names*, to them, that Poſterity, as well as the preſent Generation might fully know, might fully ſee, the Senſe they had of this great, this uſeful, generous, diffuſive, and extenſive Charity.

But, as no good Deſign was ever ſet on Foot without Oppoſition, as nothing was ever propoſed for the Public Good, but ſome through Ignorance, Covetouſneſs, or Pride, would be found to oppoſe it; ſo this among the many good Deſigns for the Honour of God, the Advancement of Religion, and the Good of Mankind, has had its Enemies to ſtruggle and contend with.

Infidelity, that uſed only to ſneak in Corners, to lurk privately in Diſguiſe, now pulls off her Maſk, and appears open and bare-faced: What ſhe could not bring about by ſecret Whiſpers, and artful Inſinuations, ſhe now endeavours to accompliſh by open Violence and Innovation. Conſcious that you are a Bar in her Way, ſhe raiſes all her Force and Artillery againſt you, proudly diſplaying the Banners of *Satan*, and bidding Defiance to all that is Sacred and Civil.

But (bleſſed be God!) by your wiſe and ſteady Management her Deſigns are fruſtrated; and that the Charity-Schools, however obnoxious to Infidels and their Abetters, are, by all who truly wiſh well to their Country, ſtill countenanced and encouraged; and that, notwithſtanding the unfair, the ungenerous Treatment of thoſe who ſpare not

Chriſtianity itſelf, they are happily continued wiſely ſupported, and ſucceſsfully carried on, not to promote the Views of a Party, nor to infuſe the Notions of Bigotry, as theſe Gentlemen with their uſual Art and Sophiſtry inſinuate; but to promote the great Ends of Religion, to infuſe the Principles of Piety and Virtue into the Minds of our Youth, and to propagate, to enforce and recommend thoſe holy Doctrines, thoſe evangelical Truths, and divine Precepts, recorded in the ſacred Writings, particularly thoſe of the New Teſtament, which, to the Glory of God, you ſo piouſly, ſo unwearyedly inculcate, in Oppoſition to Popery on the one Hand, and to Ignorance, Blaſphemy, and Infidelity, on the other.

Go on, therefore, Gentlemen, in your laudable, in your Chriſtian Deſign. You have the Wiſhes of all good Men, the Prayers of the Diſtreſſed, the Widow and the Fatherleſs, on your Side: But, above all, by perſevering in this uſeful, in this glorious Deſign, you will have the Favour and Bleſſing of Heaven, the Reward of thoſe, who, after having converted many to Righteouſneſs, that is promoted the Glory of God, in a diſſolute, profane, and wicked Age, ſhall ſhine as the Brightneſs of the Firmament, and as the Stars, for ever and ever: Which is the Prayer of,

GENTLEMEN,

Your ſincere and hearty Well-wiſher,

HENRY DIXON.

THE

PREFACE.

AS the Knowledge of Letters is of great Importance to Men, both in their Civil and Religious Capacities; ſo their Advances in it depend very much upon the firſt Steps, and a right Inſtruction of them in the initiatory Part of Reading. But we daily ſee how much it is neglected or miſmanaged, while this weighty Affair is either committed to the Care and Direction of many, who, thro' Ignorance, are incapable of diſcharging it; or, on account of the low Rewards, are diſcouraged from attempting it.

Theſe Conſiderations induced me to draw up the following Inſtructions, which, I humbly conceive are a more eaſy, natural, and regular Method of grounding Children in their *Engliſh*, than any I have met with

The great Objections to Books of this Nature, is, That they either abound with Niceties too high for the Apprehenſions of Children on one Hand, or Abſurdities too low or prepoſterous on the other; That they either perplex Children, at their firſt Entrance into Letters, with Diſtinction of Vowels and Conſonants, or with Syllables of no Signification, uſeleſs to the Learner and foreign to the Method of Inſtruction

To obviate which, I have reſerved the Difficulties relating to Vowels and Conſonants till Children are more capable of thoſe Diſtinctions, till they have made ſuch Advances as may be judged proper to prepare them for that Sort of Inſtruction; and among the Words of one Syllable, after a few, very few, ſhort Syllables, previous to my Deſign, I have inſerted ſuch Words as are uſeful and ſignificant, ſuch as are obvious to the Apprehenſions of Children, of which they can form ſome Idea, and ſuch as are proper to ground them in the Knowledge of our Tongue, and in the Doctrine of Letters.

And here I would beg Leave to caution the Teacher againſt that ill Habit of Toning, Whining, or Canting, which Children are apt to contract. Let me therefore deſire you to guard againſt his

his Error, to ſuppreſs the firſt Inclination that Way. Teach hem to pronounce their Letters and Words with great Exactneſs, audibly and diſtinctly, without any Stammering, or diſagreeable Tone, becauſe both are apt to increaſe and grow up with them.

In the Chapter of Two Syllables I have omitted every Thing that has the leaſt Appearance of Difficulty, and in the Tables exemplified the Rules of Spelling, being proper on all Occaſions for the Learner to have recourſe to. The Variety of Exerciſes on this, as well as the ſubſequent Chapters, will contribute much to the Children's Pleaſure and Delight; it will make them advance in their Learning with greater Cheerfulneſs, and render the Inſtruction of them more eaſy to the Teacher.

I might obſerve ſeveral other Things from the Particulars contained in this Part of the Book, but, to avoid Tedioufneſs, ſhall refer them to the Reader; only this I deſire, that, in the Praxis or Exerciſes of each Chapter, he will conſider how much I have been cramped, what Difficulties I have been at for Words of proper Meaſure, and make thoſe Allowances for the Confinement I have been under, and the Nature of the Thing calls for.

The SECOND PART is deſigned chiefly for Children of an higher Claſs, ſuch as are able not only to ſpell and read, but to apply the Rules I have laid down. To ſuch it would be of excellent Uſe to exerciſe themſelves upon the Rules of Orthography, by ſome little Compoſitions of their own, or Tranſcripts out of good Books. Would they employ their Evenings in this Manner, it would be of admirable Uſe, not only to ground them in our Mother Tongue, but, what is of infinitely greater Concern, to inſtruct them in the Knowledge and Practice of our holy Religion.

Accordingly, I have, through the Whole, endeavoured to lay before, and preſs upon them the Principles of Religion; to fix in their Minds a Senſe of their Duty, and, by early Impreſſions, to fortify them againſt the Corruptions of a degenerate Age; and, while I have been thus laying the Foundation of bare Letters, have endeavoured to ground them in what is infinitely more important, more worthy their Concern, and infinitely more conducive to their eternal Happineſs.

That God's Bleſſing may attend this Deſign, and that Parents, Schoolmaſters, and Children, may reap the Fruits of theſe Endeavours, is the Prayer of

H. D.

The Engliſh Inſtructor, &c.

PART I.

The ALPHABET.

Roman.		*Italick.*		*Engliſh.*		*Pronounced.*
a	A	*a*	*A*	a	𝔄	a as in Father
b	B	*b*	*B*	b	𝔅	bee
c	C	*c*	*C*	c	ℭ	ſee
d	D	*d*	*D*	d	𝔇	dee
e	E	*e*	*E*	e	𝔈	e
f	F	*f*	*F*	f	𝔉	eff
g	G	*g*	*G*	g	𝔊	gee *or* jee
h	H	*h*	*H*	h	ℌ	aitch
i	I	*i*	*I*	i	ℑ	i
j	J	*j*	*J*	j	𝔍	jod
k	K	*k*	*K*	k	𝔎	kay
l	L	*l*	*L*	l	𝔏	ell
m	M	*m*	*M*	m	𝔐	em
n	N	*n*	*N*	n	𝔑	en
o	O	*o*	*O*	o	𝔒	o
p	P	*p*	*P*	p	𝔓	pee
q	Q	*q*	*Q*	q	𝔔	cu
r	R	*r*	*R*	r ꝛ	ℜ	ar
ſ s	S	*ſ s*	*S*	ſ ß	𝔖	eſs
t	T	*t*	*T*	t	𝔗	tee
u	U	*u*	*U*	u	𝔘	u
v	V	*v*	*V*	v	𝔙	ve
w	W	*w*	*W*	w	𝔚	double u
x	X	*x*	*X*	x	𝔛	eks
y	Y	*y*	*Y*	y	𝔜	wi
z	Z	*z*	*Z*	z	ℨ	zed *or* zed

Vowe

Vowels.

a e i o u.

Conſonants.

b c d f g h j k l m n p q r ſ t v w x y z.

Double Letters.

& ſi fi ſh ff ft ſt fl ffi ffi ffl ſb ſk.

CHAP. I.

Eaſy Syllables.

ab	eb	ib	ob	ub	
ac	ec	ic	oc	uc	
ad	ed	id	od	ud	
af	ef	if	of	uf	
am	em	im	om	um	
an	en	in	on	un	
ar	er	ir	or	ur	
ba	be	bi	bo	bu	by
da	de	di	do	du	dy
fa	fe	fi	fo	fu	fy
ma	me	mi	mo	mu	my
na	ne	ni	no	nu	ny
pa	pe	pi	po	pu	by
ra	re	ri	ro	ru	ri
bla	ble	bli	blo	blu	bly
bra	bre	bri	bro	bru	bry
cla	cle	cli	clo	clu	cly
fra	fre	fri	fro	fru	fry
pla	ple	pli	plo	plu	ply
pra	pre	pri	pro	pru	pry
ſta	ſte	ſti	ſto	ſtu	ſty
tra	tre	tri	tro	tru	try

Words

Words of one Syllable.

All	call	fall	ſhall
ail	ball	fail	jail
art	cart	dart	ſmart
are	care	ſhare	ſpare
and	wand	brand	ſtrand
ake	make	wake	ſhake
ark	dark	hark	park
aſk	caſk	maſk	taſk
awe	law	draw	flaw
catch	hatch	match	ſnatch
beat	heat	neat	cheat
bawl	brawl	crawl	ſprawl
book	cook	look	hook
cape	tape	ſhape	ſcrape
camp	damp	lamp	cramp
clock	block	flock	ſhock
daſh	haſh	laſh	raſh
dip	chip	ſhip	clip
flight	fight	bright	knight
got	rot	ſhot	ſpot
gout	doubt	ſpout	ſnout
huſh	bluſh	puſh	ruſh
inn	pin	ſin	ſpin
ink	link	wink	brink
lace	mace	race	brace
light	might	ſight	right

MONOSYLLABLES,

MONOSYLLABLES, *expreſſing the moſt Natural, Eaſy, and Significant Things to the Apprehenſions of Children.*

The Parts of a Man, &c.

Head	ears	throat	ribs	feet	blood
hair	noſe	cheek	bone	ſhins	vein
ſkull	mouth	chin	back	nails	heart
brain	tongue	arms	knee	thumbs	lungs
face	lips	hands	leg	fiſt	nerves
eyes	teeth	breaſt	toes	wriſt	joints

Apparel, &c.

Cloth	lawn	gown	coif	lace	muff
ſtuff	coat	hat	ſleeves	rings	hoſe
pluſh	cloak	cap	band	gloves	ſocks
ſilk	frock	hood	ſcarf	chains	ſhoes

Eatables, &c.

Bread	beef	brawn	geeſe	curds	eels
cheeſe	veal	tripe	ſwans	cream	ſprats
crum	lamb	fowls	beans	tarts	trout
cruſt	pork	eggs	peas	cakes	carp

Belonging to a Houſe, &c.

Stone	beam	key	bench	ſpit	knife
brick	ſtairs	bar	cheſt	pot	fork
lime	joiſts	bolt	trunk	pan	plate
ſlate	floor	hinge	box	pot	diſh
tyle	door	glaſs	grate	couch	ſpoon
thatch	latch	chair	jack	ſheets	cup
roof	lock	ſtool	wheel	quilts	mug

The World, and its Parts, &c.

Sun	eaſt	cape	bank	brook	rain
moon	weſt	earth	clay	pool	ſnow
ſtars	north	land	ſand	pond	hail
air	ſouth	iſle	chalk	miſt	froſt
wind	rock	hill	dirt	dew	ice

Trees

Trees, Plants, Fruits, &c.

Aſh	fir	ſhrubs	hemp	thorn	pears
bay	lime	herbs	hops	hips	plumbs
beech	oak	broom	reed	haws	grapes
birch	pine	flax	roſe	crabs	leaf
box	vine	fern	rue	figs	root
elm	yew	graſs	ſage	nuts	ſtem

Birds, and Creeping Things.

Ant	louſe	worm	crow	kite	ſnipe
bug	ſnail	bat	hawk	lark	ſtork
flea	ſnake	dove	hern	owl	thruſh
frog	toad	crane	jay	rook	whoop

Titles, and Proper Names, &c.

King	lord	wife	bride	Mark	Joan
queen	peer	child	John	Luke	Grace
prince	knight	ſon	James	Paul	Roſe
duke	page	aunt	Charles	Anne	Joyce
earl	groom	niece	George	Jane	Eve

Time and Place.

Year	noon	ſpring	now	lane	here
month	night	age	path	ſtreet	there
week	March	late	road	France	whence
day	May	when	way	York	hence
hour	June	then	town	where	thence

Numbers, Weights, and Meaſures.

Firſt	ounce	third	fourth	ſixth	ten
one	drachm	mile	five	eight	tenth
once	brace	perch	fifth	eighth	ſtone
two	pair	pole	ſix	nine	height
twice	three	tour	ell	ninth	pint
pound	thrice	foot	yard	inch	quart

Terms that Children uſe in Play.

Ball	cat	chuck	gigs	bowls	win
taw	cards	quoits	whips	leap	loſe
trap	dice	tops	kites	jump	deal

LESSONS *in Words of One Syllable, eaſy to the Apprehenſions of Children.*

LESSON I.

Pray to God.
Love God.
Fear God.
Serve God.
Truſt in God.
Hope in God.
Take not God's Name in vain.
Do not ſwear.
Do not ſteal.
Cheat not in your Play.
Play not with bad Boys.
Call no ill Names.
Uſe no ill Words.
Tell no Lies.
Hate Lies.
Speak the Truth.
Spend your Time well.
Love your School.
Mind your Book.
Strive to learn.
Be not a Dunce.

LESSON II.

An ill Life, an ill End.
All Work and no Play makes *Jack* a dull Boy.
A Bird in the Hand is worth Two in the Buſh.
Do not that by yourſelf which you would bluſh to have known
Good Words coſt nought
God ſtays long, but ſtrikes at laſt.
Harm watch, Harm catch.
He lives ill, who does not mend.
He muſt live well, who would die well.
He who ſins like a Fool, like a Fool goes to Hell.
Ill-will ſpeaks well of no Man.
One Lie draws Ten more.
Tell not all you hear, nor ſpeak all you know.
Will is the Cauſe of Woe.

Collected.

Collected from the HOLY SCRIPTURES:

And placed under diſtinct Heads, in Words of One Syllable.

LESSON I.

Of GOD, *and the Works of the Creation.*

GOD made the World; by the Word of the Lord, the Earth, the Seas, and all Things were made. He formed the Light; he gave the Sun for a Light by Day, and the Moon and Stars for a Light by Night. He formed the Hills, the Fowls of the Air, the Plants of the Field, and Herbs for the Uſe of Man. He ſaid, Let them be; and it was ſo. O Lord, how great are thy Works!

LESSON II.

The Lord he is God; it is he that hath made us, and not we ourſelves. He hath formed us that we ſhould ſhew forth his Praiſe. Why then hath the Fool ſaid in his Heart, There is no God? Shall the Work ſay of him that made it, He made me not? Ye fools, when will ye be wiſe?

LESSON III.

Of GOD, *his Titles, and Attributes.*

The Lord is our Judge. The Lord is our King. He is King of Kings, and Lord of Lords, the moſt high God and Judge of all the

Earth. He plants, and he builds; he lifts up, and he pulls down. In his Hands our Breath is. O Lord, who is like to thee!

LESSON IV.

God is one. The Lord is the true God. The Lord our God is one Lord. The Lord he is God; there is none elſe. There is but one God, of whom are all things: Who then is like to thee, O Lord? Thou art great, O Lord God; there is none like thee; there are no Works like thy Works; thy Ways are not as our Ways; thy Thoughts are not as our Thoughts.

LESSON V.

Who is ſo great a God as our God? The Lord our God is God of Gods, and Lord of Lords, whom no Man hath ſeen, or can ſee: He is the Firſt and the Laſt, which is, and which was, and which is to come. Thus ſaith the Lord of Hoſts, I am the Lord; I change not; I Am that I Am; this is my Name. All Things ſhall wax old, and be changed: But thou, O Lord, art the ſame, and thy Years ſhall have no End.

LESSON VI.

God is true. He is the God of Truth. Juſt and true are thy Ways, thou King of Saints. His Words are true. The Word that he ſhall ſpeak ſhall come to paſs. Thy Word, O Lord, is true; it will not fail. The thing that is gone out of thy Lips ſhall come to paſs. Hath he ſaid, and ſhall he not do it? Or hath he ſaid,

and

and ſhall he not make it good? I have ſaid it, ſaith the Lord; I will bring it to paſs; I will do it; I will not turn back from it.

Lesson VII. *Of* Christ.

The Word was with God, and the Word was God. All things were made by him. He is Lord of all. The One Lord, by whom are all Things. He is the Firſt and the Laſt, the Way, the Truth, and the Light. This is he that took on him our Form, and was made Man, and came from God. This is he that was born King of the *Jews*, and is now Prince of the Kings of the Earth; who ſhall judge the Quick and the Dead: He is King of Kings and Lord of Lords.

LESSON VIII.

This is the Chriſt, who, when he came, was to tell us all Things. He, to whom were known the Ways of Life, hath taught us what we ſhould do, that we may work the Works of God: For the Son of Man is come to ſeek and to ſave that which was loſt. He who knew no Sin was made Sin for us. He loved us, and waſhed us from our Sins in his own Blood, to the End that we may be ſaved, if we hate and turn from our Sins.

Lesson IX. *Of Fearing* God.

Thou ſhalt fear the Lord thy God. Let all the Earth fear the Lord. Who would not fear thee, O Lord? Thou art to be feared. Who can ſtand in thy Sight? Stand in Awe then, and ſin not. Serve the Lord with fear, and let

your Heart ſtand in Awe of his Word. Thy Word, O Lord, is a Lamp to my Feet, and a Light to my Path. He is in the Way of Life that fears the Lord.

Lesson X. *Of Loving* God.

Thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Mind, and with all thy Strength. Set your Heart and your Soul to ſeek the Lord your God. O love the Lord, all ye his Saints. This is the Love of God, that ye keep his Laws. Ye that love the Lord, hate Sin. Love not the World, nor the Things that are in the World; for all that is in the World, the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life, is not of God, but is of the World. I will love thee, O Lord my Strength. Grace be with all them that love the Lord.

Lesson XI. *Of Truſting in* God.

Truſt in the Lord with all thine Heart: Truſt in him at all Times. The Lord is the Strength of my Life; whom then ſhall I fear? In God I have put my Truſt; I will not fear what Man can do to me. Though he ſlay me, yet I will truſt in him

Lesson XII. *Of Praying to* God.

Watch and pray: Call on the Lord. Let us lift up our Hearts with our Hands to the Lord. Seek the Lord while he may be found; call on him while he is near: For the Lord is nigh to all them that call on him, to all that call on him in Truth. It is good to draw near to God; for if

you

you ſeek him with your whole Heart, he will be found by you. To thee, O Lord, do I lift up my Soul: Save me, O God; for in thee do I put my Truſt.

LESSON XIII. *Of Praiſing* GOD.

Praiſe the Lord, all ye his Saints, and ye that fear him, both ſmall and great. Make known his Deeds: Talk of his Works; ſhew them forth from Day to Day. I will praiſe thee, O Lord, with my whole Heart; I will ſhew forth all thy Works. My Tongue ſhall ſpeak of thy Praiſe all the Day long: Yea, my Songs will I make of thy Name, O thou moſt High. Let us ſhew forth the Praiſe of the Lord, his Strength, and the Works that he hath done. Stand up, and bleſs the Lord your God; bleſs his Name for all Things. It is a good Thing to give Thanks to the Lord, and to praiſe his Name. I will praiſe the Name of God with a Song; for this ſhall pleaſe the Lord. Let us be glad, and ſing to the Lord; let us ſing Pſalms; let us praiſe him with the Harp; let us ſing Praiſe to thy Name, O thou moſt High.

LESSON XIV. *Of Oaths and Promiſes.*

Swear not. Woe to them which ſwear by the Name of the Lord, but not in Truth! Let your Yea be Yea, and your Nay, Nay. When thou ſhalt vow a Vow to the Lord thy God, thou ſhalt not be ſlack to pay it. That which is gone out of thy Lips thou ſhalt keep If a Man vow a Vow to the Lord, or ſwear an Oath to bind his Soul with a Bond, he ſhall not break his Word.

The

The DUTY *of* MEN *towards one another.*

LESSON XV. *Of Peace and Unity.*

Let all Things be done with Love. Be ye all of one Mind; for there is one Lord, one Faith; ye are all one in Chriſt: Let us walk by the ſame Rule; let us mind the ſame Thing; let us ſtand faſt; let us ſtrive for the Faith. He that will live, and ſee good Days, let him ſeek Peace; let him love and fear God.

LESSON XVI. *Of Charity to the Poor.*

Bring the Poor, that are caſt out, to thy Houſe. Hide not thyſelf from thine own Fleſh. Charge them that are rich in this World, that they do good; that they be rich in good Works. Give Alms of ſuch Things as ye have. Thou ſhalt not glean thy Field; thou ſhalt leave it for the Poor. Take heed that ye do not your Alms, to be ſeen of Men; but, when thou doeſt Alms, let not thy left Hand know what thy right Hand doth.

LESSON XVII.

Of Stealing and other Acts of Injuſtice.

Thou ſhalt not ſteal; let him that ſtole ſteal no more, but let him work with his Hands the Thing which is good, that he may have to give to them that have need. Rob not the Poor: give him his Hire, leſt he cry to the Lord, and it be Sin to thee. What mean ye, that ye grind the Face of the Poor? ſaith the Lord.

LES-

LESSON XVIII.

Of ill Company, and the Danger of it.

Walk not thou in the Way of ill Men; keep thy Feet from their Path; paſs not by it; turn from it; go not near it; leſt thou learn their Ways, and get a Snare to thy Soul. Come out from them, ſaith the Lord; take Heed to thyſelf that thou be not ſnared by them; love not them that hate the Lord; with ſuch an one go not to eat.

LESSON XIX. *Of Confeſſion.*

O Lord, we have ſinned; we would not walk in thy Ways, nor have we kept thy Laws. We have ſinned: What ſhall we do to thee, O thou Judge of the World? If we ſay we have no Sin, the Truth is not in us. Cleanſe thou me, O Lord, from all my Faults. How ſhould Man be juſt with God? Turn ye to me, ſaith the Lord, with all your Heart; and turn to the Lord your God. Woe to us that have ſinned! for this our Heart is faint.

LESSON XX. *Of Repentance.*

Stand not in an ill Thing. Waſh thy Heart from Sin, that thou mayeſt be ſaved. How long ſhall vain Thoughts lodge with thee? Turn to the Lord with all your Heart; turn yourſelves from all your Sins. If ye turn not, he will whet his Sword; he hath bent his Bow. Let us ſearch and try our Ways and turn to the Lord: let us think on our Ways; ſo ſhall we turn our feet

to

to his Laws; let us judge ourſelves, and ſo ſhall we not be judged. We will ſin no more; we will pray and turn to the Lord.

Of the DUTY *we owe to ourſelves.*

LESSON XXI. *Of Humility, Meekneſs, &c.*

Be not proud: Mind not high things: Doſt thou ſeek great Things for thyſelf? I ſay, ſeek them not. Be not as the Scribes, who do all their Works to be ſeen of Men, who love the Praiſe of Men more than the Praiſe of God. Pride will bring a Man low. Doſt thou ſee a Man wiſe in his own Thoughts; there is more Hope of a Fool than of him. A proud Look doth the Lord hate. Woe to them that are wiſe in their own Eyes, who boaſt in their own Strength! For why ſhouldeſt thou boaſt, or what haſt thou that thou ſhouldeſt praiſe thyſelf? Do not all Things come from God? Are not all things the Gift of God? When ye ſhall have done all thoſe Things which ye ought to do, ſay, it is the Gift of God, and that all Things come from God. The Lord will guide the Meek, and the Meek will he teach his Way. Thus ſaith the Lord; learn of me; for I am meek of Heart; and ye ſhall find Reſt to your Souls.

LESSON XXII. *Of Amendment of Life.*

If you mend your Ways, I will give you a Heart to know me, and I will ſet my Eyes on you for good. Make you a new Heart: For why will ye die? Turn yourſelves and live the reſt of your Time to the Will of God.

LESSON

LESSON XXIII. *Of Courage and Perſeverance in our Duty.*

Cleave to that which is good. Fight the good Fight of Faith; ſtand faſt in the Faith; quit yourſelves like Men; be ſtrong; turn not to the right Hand nor to the left: Think on theſe Things: And ye that are trained up in the Words of Faith take Heed that ye grow in Grace, that ye bring forth much Fruit, that ye walk in the Light. Keep yourſelves in the Love of God; look to yourſelves, that ye loſe not thoſe Things which you have wrought; let him that thinks he ſtands take heed leſt he fall. We ſhall reap, if we faint not. He that holds out to the End, the ſame ſhall be ſaved.

LESSON XXIV. *Of a future Judgment.*

The Day of Chriſt is at hand; it is not for you to know the Time. The Day of the Lord will come as a Thief in the Night. God will judge the World; he will judge the Quick and the Dead. The Sea ſhall give up the Dead which are in it; and Death and Hell ſhall give up the Dead which are in them. We ſhall not all ſleep, but we ſhall be all changed, at the laſt Trump, when the Dead ſhall be raiſed. All that are in the Grave ſhall come forth. The Dead in Chriſt ſhall riſe firſt; they ſhall be caught up in the Clouds to meet the Lord in the Air; and the ſhall ſet the Sheep on his right Hand, but he Gates on his left. And there ſhall be no more Death. Take ye Heed; watch and pray, for ye know not when the Time is.

LESSON XXV. *Of the Rewards of the Righteous.*

All Things work for Good to them that love God. Thou, O God, wilt keep him in Peace, whoſe Mind is ſtaid on thee; thou wilt bleſs him. The Way of the Lord is Strength. Great Peace have they, O Lord, who love thy Law. Who is he that will harm you, if you do that which is good? If thou wilt keep the Law of the Lord thy God, and walk in his Ways, the Lord ſhall bleſs all the Work of thine Hands; the Lord ſhall guide thee, and his light ſhall ſhine on thy Face. Mark the good man; for the End of that Man is Peace; he ſhall pray to God, and he ſhall ſee his Face with Joy. They that love the Lord ſhall be as the Sun; they ſhall ſhine forth as the Sun in his Might. Now we know but in Part; but then ſhall we know as we are known. God ſhall wipe all tears from our Eyes, and there ſhall be no more Death. All things ſhall be made new. Eye hath not ſeen, nor Ear heard, the Things that God hath done for them that love him. There is laid up for thoſe that have kept the Faith, and have fought the good Fight, a Crown which the Lord the Judge ſhall give to thoſe who die in the Lord.

LESSON XXVI. *Of the Puniſhment of the Wicked.*

He that doth ill ſhall eat the Fruit of his own Way. God ſhall caſt on him, and not ſpare. Men ſhall clap their Hands at him, and ſhall hiſs him out of his Place. He is in great Fear, where no Fear is. He ſhall find no Eaſe, no Reſt. He ſhall fear Night and Day. They ſhall be brought

to

to the Day of Wrath. They ſhall be turned to Hell, where the Worm dies not, and the Fire is not quenched, and in thoſe Days ſhall Men ſeek Death, and they ſhall not find it. Death ſhall flee from them. And the Kings of the Earth, and the great Men, ſhall ſay to the Rocks, Fall on us, and hide us from the Face of Him that ſits on the Throne, and from the Wrath of the Lamb; for the great Day of his Wrath is come, and who can ſtand it; Then thoſe, who are not found in the Book of Life, ſhall be caſt in the Lake of Fire, and they ſhall have no Reſt Day nor Night Go to now, ye rich Men, who have lived by Fraud, weep and howl for the Pain that ſhall come on you; let us lay theſe Things to our Hearts; let us turn to the Lord our God.

Lesson XXVII. *The Concluſion.*

He that hears my Words, and doth them, is like a wiſe Man who built his Houſe on a Rock; and the Rains fell, and the Floods came, and the Wind blew, and beat on that Houſe, and it fell not; for it was built on a Rock: But he that hears theſe Words of mine, and doth them not, is like a Fool who built his Houſe on the Sands; and the Rains fell, and the Floods came, and the Winds blew, and beat on that Houſe, and it fell and great was the Fall of it.

Upon reading the HOLY SCRIPTURES.

LESSON XXVIII. *In Verſe.*

NOW I have learnt thy Word to read,
Teach me, O Lord, to pray
That from thy Laws, like the loſt ſheep,
I may not err or ſtray.
Then join my Heart to ſuch as chuſe
In thy pure Paths to tread,
And by thy Word, and Grace, and Hand,
To all that's good are led.
With theſe I'll ſing, and bleſs thy Name,
And all my Time will ſpend;
With theſe I hope to live and dwell,
With them my Days to end.
'Tis by thy Grace that I muſt ſee
What's right and fit to do;
For of myſelf I'm weak and blind,
Scarce know what's falſe from true,
Then grant me, Lord, thy Grace to learn
What in thy Word is taught,
That I may do, as well as know,
Thy Will ſo as I ought.
Then by thy Grace, what thou doſt bid,
I'll ſtrive to do the ſame;
Bid what thou wilt, but grant me Grace,
And I will praiſe thy Name.

LESSON XXIX. * *The Application.*

YOU have now learnt that there is a GOD, who made the World; that he is good and juſt, true and wiſe; that he made us; and that it is through and in him we live, move, and breathe.

You

* Wherever the Leſſon in this or the ſubſequent Chapters appear too long for a Child to learn at once, the judicious inſtructor is deſired to divide them with a Pencil, or the Daſh of a Pen, into leſſer Portions, as he judges moſt proper, and beſt ſuited to the Capacities of thoſe he inſtructs.

You have been ſhewn what a great Love he has for us that, tho' we err from his Ways, tho' we break thro' our Bonds, and ſtray like loſt Sheep, yet he would not that we ſhould die, but that we might live and be ſaved. You have been told, that to this End he took on him our Form, our Soul, and our Fleſh; that he lived in the World; and that for our Sins, and for our Sakes, he laid down his Life, went thro' the Pangs of Death, and died on the Croſs.

Shall we then not love him, who ſhew'd ſo great Love for us? ſhall we grieve him by our Sins, who has done ſo much for us, who hath ſaved us from the Wrath to come, who hath bought us with the Price of his own Blood? No, we will ſerve him with our whole Heart, and our Talk ſhall be of all his Works We will praiſe thee, O God; and the whole Earth ſhall ſing of thy Name. Teach me thy Ways, O Lord, and I will walk in thy Truth: O knit my Heart to thee, that I may fear thy Name.

Thus a good Child will call on God, and thus will he pray. He will hate Sin, and ſtrive to pleaſe God; he will ſerve the Lord with Fear, and give Thanks to the Moſt High. And as this is the Part of a good Child, ſo ſhould it be the Aim of us all. If we hope for Joy and Bliſs in the next State, we muſt ſtrive to ſerve and pleaſe God in this. No Time muſt be loſt; the Night is far ſpent; the Day is at Hand. We know not how ſoon we may die; we are not ſure of one Day, or one Hour; our Life is but a Span, a Flaſh, or a Blaſt, we look briſk and gay, and are gone we know not how. Sad then will their Caſe be, who call not on God, who think not on their laſt Change, on their laſt Hour.

Let me then, my good Child, beg of you in Time to think on God; to ſeek him while he is to be found, and to call on him while he is near. Then he will love thee, he will bleſs thee, he will guide thee, and keep thee; he will be thy Shield; no Ill ſhall fall out or come nigh thee. And who then will dare to harm thoſe who love God, and put their Truſt in him?

LESSON XXX.

1.
WHat's right and good,
Now ſhew me Lord,
And lead me by
Thy Grace and Word.

2.
Thus ſhall I be
A Child of God,
And love and fear
Thy Hand and Rod.

3.
Then ſhall I learn
To bleſs and prize
All thoſe that ſtrive
To make me wiſe.

4.
Give Thanks to thee,
Who ſtill doſt raiſe
Up Men to teach
Us thy juſt Ways.

5.
While thus my Mind
Is bent and mov'd,
I may be ſure
By thee I'm lov'd.

6.
And when I die,
Shall go in Peace
To ſing thy Praiſe
Which ſhall not ceaſe.

7.
O make me one
Of that bleſs'd Train,
And tune my Voice
To that ſweet Strain.

LESSON XXXI. *The Deſcription of a good Boy.*

THE Boy that is good,
Does mind his Book
And if he can't read, [well,
Will ſtrive for to ſpell.

2.
His School he does love;
And when he is there,
For Play and for Toys,
No Time can he ſpare.

3.
His Mind is full bent
On what he is taught;
He ſits in the School,
As one full of Thought.

4.
Though not as a Mope,
Who quakes out of Fear,
The Whip or the Rod,
Should fall at his Rear.

5.
But like a good Lad,
Who aims to be wiſe,
He thinks on his Book,
And not on his Toys.

6.
His Mein will be grave:
Yet if you would know,
He plays with an Air,
When a Dunce dare not ſo.

7.
His Aim is to learn;
His Taſk is his Play;
And when he has learn'd,
He ſmiles and looks gay.

CHAP

CHAP. II.

Containing Words of Two Syllables, including the General Rules *of* SPELLING, *with the Exceptions thereupon.*

Divided according to the Firſt General Rule.*

Accented † on the Firſt Syllable.

A-cid	boo-by	de-cent	fri-day
a-ny	boo-ty	dea-con	fro-ward
a-gue	bra-zen	di-vers	fro-zen
a-piſh	Ca-pon	dra-per	fru-gal
au-dit	ce-dar	du-ty	fu-ry
au-guſt	cho-ſen	Ea gle	fu-ture
a-corn	ci-der	ea-ger	Glo-ry
a-gent	cla-ry	ea-ſy	gra-ver
Ba-by	cli-mate	e-ven	gra-vy
ba-con	cle-ver	e-vil	gree-dy
bay-liff	clo-ven	Fa-mous	grie-vance
ba-ſon	clou-dy	fe-male	grie-vous
bea-ver	cu-rate	fa-vour	gro-cer
bla-zon	clo-ver	fe ver	Hai-ry
bea-con	cu-bit	fi-nite	hei-nous
beau-ty	Dai-ry	free-dom	ha-zel

* *Rule* 1. A Conſonant between Two Vowels joins to the Latter.

† An Accent ſignifies the Raiſing or Lifting up the Voice in one Syllable louder and longer than the Reſt; as in the Word *Fàther*, the Accent lies upon the firſt Syllable. Some Words have more than one Accent, as *còmprehènd*; ſome have three, as *Trànſubſtàntiàtion*; but one of hem is always pronounced louder and more emphatically than the other

he-ro	na-vel	qua-ver	tay-lor
hoa-ry	na-ture	que-ry	ti-dings
ho ly	na-vy	Ra-ven	ti-tle
ho-mer	nee dy	rai-ſins	to-tal
hu-man	neu-ter	ra-zor	tray-tor
I-dle	no-tice	rai-ment	trea-ſon
ja-cob	noi-ſome	rea-ſon	trea-tiſe
i-ron	nui-ſance	re-tail	tu-mour
ju-lep	O-dour	ro-man	tu-mult
ju-ry	o-men	ru-by	tu-tor
La-bour	o-val	ru-led	tu-lip
la-den	o-ver	ru-mour	ty-rant
la-dy	Pa-per	ru-ral	U-ſage
la-ver	pa-rent	Sa-tan	va-cant
la-zy	pea-cock	ſa-tyr	va-pour
lei-ſure	pee-viſh	ſa-vour	vi per
li-bel	pi lot	ſcra-per	vo-cal
li-cence	pi-per	ſea-ſon	u-rine
lo-cuſt	pi-rate	ſe-cret	u-nit
lot-ter	plu-ral	ſi-lence	Wa-fer
Ma-ny	poi-ſon-	ſo-ber	wea-pon
ma-ſon	po-ſy	ſpee-dy	wa-ter
mi-ry	pre-cept	ſti-pend	wea-ry
mo-tive	pri-vate	ſpi-der	wee-ſel
mu ſick	pru-dence	ſto-ry	Ze-nith
Na-ked	Qua-ker	Ta-per	zea-lous
na-tive			

Accented on the Second Syllable.

A-baſe	be-queath	de-pend	re-form
a-bide	be-ſeech	de-ride	re-fund
a-bove	be-ſides	de-ſerve	re-gard
a-bout	be-take	de-ſign	re-ject
a-gain	be-times	de-tain	re-late

a-gainſt

a-gainſt	be-wail	de-ſire	re-lent
a-larm	be-witch	de-viſe	re-main
a-mend	be-yond	de-vote	re-miſs
a-miſs	Ca-bal	di-geſt	re-morſe
a-mong	ca-reſs	di-rect	re-mote
a-mongſt	ce-ment	di-veſt	re-move
a-muſe	De-baſe	di-vide	re-new
a-noint	de-cay	E-lect	re-nounce
a-venge	de-face	e-nough	re-ſent
a-vert	de-fame	e-rect	re ſign
a-void	de-ject	e-vent	re-ſerve
Ba-boon	de-gree	Fa tigue	re-ſiſt
be-cauſe	de-lay	fo-ment	re-tard
be-came	de-light	fore-warn	re-ſolve
be-fore	de-lude	La-ment	re-vile
be guile	de-mand	Ma ture	re-ward
be-half	de-mean	O-bey	Sa-lute
be hind	de-miſe	Re-buke	ſe-cure
be-lieve	de-nounce	re-cant	ſe-date
be-long	de-ny	re-deem	ſe-duce
be-moan	de-part	re-fer	U-ſurp

Divided according to the Second General Rule.*

Accented on the Firſt Syllable.

A-ble	cy-pher	fa-ther	ha-tred
a-cre	cow-ſlip	fa-thom	hea-then
a-pril	cy-preſs	fea-ther	he-brew
a-pron	Dry-ſhod	fee-ble	hy-dra
au-thor	Ea-gle	fra-grant	hy phen
Bri-dle	ei-ther	Ga-ther	I-dle
bro-ther	Fa-ble	Ha-ſten	i-ſland
Cau-dle	fa-brick	ha-ſty	Le-prous

la-dle

* *Rule.* Two Conſonants proper to begin a Word, whenever they come between two Vowels, muſt join to the latter.

la dle	Nee-dle	Sa ble	Ta-ble
lea ther	nei ther	ſa-criſt	ta bre c
lu-cre	no ble	ſcru-ple	te-ſter
lut-ſtring	Oy-ſter	ſe-cret	tre-ble
Ma drid	Pa-tron	ſqua-dron	tri-fle
ma-trix	peo ple	ſta-ble	trea-cle
ma-tron	Qua drant	ſta bliſh	ti tle
mi tre	Ra ther	ſta-ple	tro phy

Accented on the Second Syllable.

A-bridge	be-tray	de-ſpair	re-dreſs
a-fraid	be troth	de-ſpiſe	re-flect
a-freſh	be-wray	de-ſtroy	re-freſh
a-gree	Ca-ſhier	de-tract	re-frain
a-broad	cha-ſtiſe	di-greſs	re-proach
ag-grieve	De-cry	E clipſe	re-proof
a-ground	de-clare	e-ſcape	re-prove
a-ſcend	de-cline	e-ſteem	re-ſpect
a-ſtray	de-cree	e-ſtate	re-ſtore
a-thirſt	de-prave	Ma-chine	re-ſtrain
au-ſtere	de-prive	O-blige	re-ſponſe
Be-tween	de-fraud	Pro-claim	re-treat
be-ſtir	de-fray	pro-tract	re-trieve
be think	de-gree	Re-claim	Su-preme
be-ſtow	de-ſcend	re-cruit	

Divided according to the Third General Rule.*

Accented on the Firſt Syllable.

Ab-bot	ac-cent	ban-ner	bel-ly
ab-beſs	Bag-gage	bar-rel	bel-low
ab-bey	bal-lad	bar-row	bloſ-ſom

Cab-bage

* *Rule* 3. Two Conſonants not proper to begin a Word muſt be ſeparated.

Cab-bage	Fod-der	mag-got	tur-ret
chan-nel	fur-row	Nar-row	Vel-lum
cher-ry	Gid-dy	Of-fer	veſ-ſel
Ab-ſent	gib-bet	Pil-low	vil-lage
af-ter	Ham-mer	par-rot	vol-ley
al-mond	Jol-ly	Quar-rel	ud-der
al-tar	an-tick	Ral-ly	ut-ter
an-guiſh	ar-dent	rub-biſh	Wal-low
cof-fee	Bad-ger	Sab-bath	wil-low
cof-fin	bal-ſam	bap-tiſm	win-now
com-ment	ban-quet	bar-ber	war-rant
cop-per	iſ-ſue	bar-gain	Yel-low
Dif-fer	Ken-nel	blan-ket	Can-cel
dag-ger	Lad-der	blun-der	can-vas
diz-zy	let-ter	ſal-ly	cap-tain
Em-met	lin-net	ſtam mer	car caſe
er-ror	Man-ner	Tan-ner	Dam-ſel
dan-ger	har-lot	num-ber	ſhel-ter
doc-tor	hem-lock	nur-ture	ſer mon
El-bow	In-fant	Or-der	Tat-ler
el-der	Ker-nel	or-gan	tem-peſt
en-gine	ker-ſey	Pam-per	tan-gent
Fac-tor	kid-ney	par-don	tan-kard
fan-cy	Lac-key	par-ſon	Var-let
fir-kin	lim-ber	Quar-ter	vel-vet
Gan-der	Mar-ket	Ran-ter	vir-tue
gar-ter	mem-ber	ren-der	vul ture
gin-ger	mer-cy	Scan-dal	un-der
Hal-bert	mer-cer	ſcar-let	Wan-ton
hal-ter	Nap-kin	ſel-dom	Yar-mouth
ham-per	Nor wich	ſtrum-pet	

Accented on the laſt Syllable.

Ab-hor	ab-ſolve	ac-cord	ac-cuſe
ab-jure	ab-ſurd	ac-count	ac-quaint

ac-quit

ac-quit	com-mit	For-bear	per-haps
a-l-here	com-mode	for-bid	per-mit
a-l journ	com-pare	for-get	per-vert
ad-jure	com-pel	for-give	por-tend
ad juſt	com-pile	for-ſake	Sub-due
ad-mire	com-poſe	Gen-teel	ſub-liſt
ad-mit	con-ceal	Huz-za	ſub-vert
ad-vance	con-cern	Im-barque	ſuc-ceed
ad-viſe	con-demn	im-bibe	ſuc ceſs
af-fair	con-form	im-menſe	ſup-port
af-fect	con-found	im-part	ſup-poſe
af-firm	con-liſt	im-peach	ſur-mount
al-ledge	con-ſult	im-poſe	ſur-round
al-low	con-tain	im pure	ſin-cere
Bap-tize	cor-rect	in-dulge	ſuſ-tain
bom baſt	Dif-fuſe	Main-tain	Tor ment
buf-foon	diſ-cern	man-kind	Un-done
Car-bine	diſ-dain	Ob-ſerve	un-juſt
col-logue	diſ-guiſe	of-fend	un-lade
com-bine	diſ-guſt	op-poſe	un-loole
com-mand	Em-balm	op-preſs	un-ripe
com-mence	en-dow	Per-form	un-taught
com-mend	en-joy	per-fume	un-wiſe

Divided according to the Fourth General Rule.*

Accented on the Firſt Syllable.

An-chor	Baſn-ful	bub ble	brim-ſtone
an-gry	bat-tle	buck-ler	Cal-dron
an-them	bot-tle	bun-dle	cam-brick
art-ful	bol-ſter	bright-neſs	cam phire
			can-d'le

* *Rule* 4. Three or more Conſonants between two Vowels, ſo many of them as will begin a Syllable muſt join to the latter.

can-dle	guilt-leſs	mer-chant	ſhut-tle
cat-tle	Hack-ney	mon-ſter	ſim-ple
child-leſs	han-dle	Net-tle	ſpar-kle
chil dren	haugh-ty	nib-ble	ſprin-kle
Dark-neſs	hun-dred	nim-ble	ſun-dry
dan-driff	hun-gry	Or-chard	Thim-ble
daugh-ter	In-ſtinct	Parch-ment	tram-ple
doc-trine	irk-ſome	par-tridge	trem-ble
dol-phin	judg ment	poul try	tum-ble
Faith-ful	junc-ture	pur-chaſe	twin-kle
far-thing	Laugh-ter	Quib-ble	Um-brage
far-ther	lob-ſter	Rab-ble	un-cle
faith-leſs	lut-ſtring	Scram-ble	ur-chin
Gold-ſmith	Mar-ble	ſcrib-ble	Whiſ-tle

Accented on the Laſt Syllable.

Af-fright	Em-brace	in-ſtall
al-though	em-ploy	in-ſtruct
ap-plaule	en-grave	Ob-ſcene
ap-proach	eſ-chew	ob-ſcure
ap-prove	en-thral	ob-ſtruct
aſ-ſcribe	ex-change	Per-plex
aſ-ſwage	ex-clude	pour-tray
at-tract	ex-plain	Re-ſtraint
Blaſ-pheme	ex-treme	Sub-ſcribe
Com-plain	Forth-with	ſub-ſtract
com-plete	Im-plead	ſup plant
con-clude	im-plore	Tran-ſcend
con-front	in-cline	tranſ-fer
con-ſpire	in-cloſe	tranſ-form
con-ſtrain	in-clude	tranſ-greſs
con-tract	in-creaſe	Vouch-ſafe
con-trive	in-croach	un-clean
De-throne	in-flame	un-known
diſ-cloſe	in-ſpect	up-braid

Divided

Divided according to the Fifth General Rule.*

Bi er	di-al	Jo-ab	po-et	ſu-et
bi-as	di-et	Jo-el	pi-ous	Tri-umph
bow-els	dru-id	Jo-nah	pro-em	tru-ant
bri-an	du-el	La-ick	pu-ah	Vi-ands
bri-ar	flu-ent	Le-ah	Qui-et	vi-al
Cli-ent	fri-ed	li-ar	Re-al	vi-ol
cri-er	fu-el	li-ons	ri-ot	voy-age
cru-el	fri-ar	Mo-ab	ru-in	Wi-er
cru-et	Gi-ant	No-ah	Shu-ah	Zi-a
De-iſt	gru-el	Po-em	ſci-ence	Zi-on

Words keeping their diſtinct Parts, being Exceptions to the General Rules of Spelling.

I. *Compounds.*

Ale-hoof	four-fold	pot-ſherd
ale-houſe	God-head	prieſt-hood
alm-deeds	god-ward	palm-tree
Back-ſlide	gold-ſmith	Quick-ſand
bare-foot	Hail-ſtone	Rain bow
barge-man	hand-maid	Sack cloth
Down-ward	Kinſ-folk	ſhew-bread
Earth-quake	Land-lord	ſhip board
eaſt-ward	Mid-night	Wel-come
end-leſs	mid-wife	witch-craft
Faith-ful	Out caſt	wrong ful
oot-man	Plow-ſhare	Youth ful

* Rule 5. *Two Vowels not making a Dipthong muſt be ſeparated.*

II. *Derivations.*

II. *Derivatives.*

Ail-ment	cheap-er	Kind-neſs	talk-ing
act-ed	child-iſh	Learn-ed	teach-er
aim-eth	chew-ed	learn-ing	teach-eſt
air-ing	churl-iſh	Own-er	teach-ing
apt-ly	curſt-ly	Poor-er	thick-eſt
apt-neſs	Dawn-ing	Quick-er	Walk-ing
Bad-ly	duſk-iſh	Stout-eſt	warm-eſt
be-ing	Hard-er	ſlay-er	wide-neſs
blithe-ly	help-leſs	ſwift-ly	wrap-per
Chaſte-ly	high-ly	Tall-eſt	Year-ly

An EXERCISE *not exceeding Words of Two Syllables.*

SUFFER little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of Heaven.

Theſe are the Words of our bleſſed Lord, when little Children were brought by their Parents to be touched by him. He embraced them in his Arms, he laid his Hands upon and bleſſed them. Such you ſee are the Tokens of his divine Love, of his tender Concern, that he not only blames thoſe who would have kept them from him, but commands that they ſhall be brought to him; and, to expreſs his Favour to them, declares, that, unleſs they received the Kingdom of Heaven as a little Child, they ſhould not enter therein.

St. John wrote many Things in Favour of little Children. One of his Chapters begins with an Addreſs to little Children: *Little Children*, ſays he, *theſe Things write I unto you, that ye ſin not*; and in the thirteenth Verſe of the ſame Chapter, not only directs his Diſcourſe to the Fathers and young Men, but to the Darlings of Heaven, little Children. How great is the Love of our Bleſſed Lord, and this holy Man, to the little Children! how moving their Words! how tender their Concern!

And can you, my little Child, read thoſe Tokens of the Divine Favour, can you learn ſo much of the Bounty of Heaven, and be thoughtleſs and unmoved? Surely you will conclude no Returns can be too great, no Service too hard, for Love like unto this Love, for Favour equal to this Favour.

Offer therefore, my good Child, the firſt Fruits of thy Life to Heaven; receive the Kingdom of God as a little Child, that thou mayſt enter therein.

Learn with the Children in the Temple to ſing Praiſes to the Son of *David*; and with the Holy Child *Jeſus*, to increaſe in Wiſdom and Stature, and in Favour with God and Man. To this End, devote thyſelf to God in Prayer, lift up thy little Hands and Heart to Him, who once offered up himſelf for thee; adore his Goodneſs; be thankful for his Bleſſings; and fail not, Morning, Noon, and Night, to pray humbly upon thy Knees.

As ſoon as ever thou art taught thy Duty, without the leaſt Delay ſet about it. God was well pleaſed when the Children in the Temple declared the Praiſes of the Son of DAVID. He will looſen hy Tongue, and open thy Lips, when early employed in his Service. He will bleſs thy Going-out, and Coming-in: All Things ſhall proſper and ſucceed in thy Hands, and thou wilt not only receive the Bleſſings of this Life, but the Rewards of Glory in the next.

CHAP. III.

Words of Three Syllables. Accented on the Firſt Syllable.

Ab-di-cate	ab-ſti-nent	a-da-mant
ab-la-tive	ac-ci-dence	ac-tu-ate
A-bra-ham	ac-ci-dent	ad-e-quate
ab-ro-gate	ac-ti-on	ad-ju-tant
ab-ſo-lute	ac-cu-rate	ad-mi-ral
		ad-vo-cate

ad-vo-cate
af-flu-ence
af-fa-ble
ag-gra-vate
a-go-ny
al-co-ran
al-der-man
al-ge-bra
a-li-en
al-ma-nack
al-pha-bet
am-baſ-ſy
am-buſh-ment
am-neſ-ty
an-ceſ-tors
an-ci-ent
a-nā-gram
a-nar-chy
a-mi-ty
a-ni-mate
an-nu-al
an-ti-dote
ap-pe-tite
a-pho-riſm
ap-po-ſite
a-pri-cot
a-que-duct
a-que-ous
ar-gu-ment
ar-chi-tect
a-ra-bic
a-ra-ble
ar-dent-ly
ar-mo-ry
ar-ro-gant
ar-te-ry
ar-ti-choke
ar-ti-cle
a-va-rice
a-ve-nue
au-di-ble
au-di-ence
au-di-tor
au-gu-ry
auk-ward-ly
Bag-ni-o
bai-la-ble
bal-der-daſh
ba-niſh-ment
ba-ro-net
bar-ba-riſm
bar-ba-rous
bar-ren-neſs
bar-riſ-ter
back-ward-neſs
baſh-ful-ly
baſ-ti-on
bat-te-ry
bat-tle-dore
bat-tle-ment
bat-che-lor
beaſt-li-neſs
beau-ti-fy
be-ne-fit
be-ne-fice
beg-gar-ly
bi-got-ry
bil-be-ry
blan-diſh-ment
blaſ-phe-my
bla-zon-ry
blun-der-buſs
blun-der-er
boaſt-ing-ly
bo-di-ly
boi-ſte-rous
bor-row-er
bo-ta-ny
bot-tom-leſs
boun-da-ry
boun-te-ous
boun-ti-ful
bra-ve-ry
bre-vi-ty
bri-be-ry
bri-gan-tine
bro-ther-ly
bul-ki-neſs
bul-li-on
bur-den-ſome
bur-gla-ry
bu-ri-al
Ca-bi-net
ca-lum-ny
ca-pi-tal
cal-cu-late
can-dle-ſtick
ca-niſ-ter
ca-no-niſt

can-di-date
cap-ti-ous
cap-ti-vate
car-di-nal
car-pen-ter
car-ri-age
car-ri-er
car-ri on
ca-ſu-al
ca-ſu-iſt
ca-ta-logue
ca-te-chiſe
ca-te-chiſm
ca-val-ry
ca-ve at
cau-ti-on
ce-le-brate
cen-tu-ry
cer-tain-ly
cer-ti-fy
cham-ber-lain
cham-pi-on
chan-cel-lor
cha-rac-ter
cha-pi-ter
cha-ri-ot
cha-ri-ty
chear-ful-neſs
chi-val-ry
che-mi-cal
che-miſ-try
cho-co-late
cin-na-mon
cir-cu-late
cir-cum-flex
cir-cum-ſpect
cir-cum-ſtance
ci-ti-zen
cla-mo-rous
cla-ri-fy
claſ-ſi-cal
cle men-cy
co-di-cil
cog-ni-zance
co-lo-ny
col-lo-quy
co-me-dy
co-mi-cal
com fort-leſs
com-pa-ny
com-pe-tent
com-pli-ment
con-cu-bine
con-fe-rence
con-fi-dence
con-gru-ous
con-ju-gal
con-que-ror
con-ſci-ence
con-ſci-ous
con-ſe-crate
con-ſe-quence
con-ſo-nant
con-ſta-ble
con-ſtan-cy
con-ſti-tute
con-ti-nence
con-tra-ry
con-ver-ſant
co-pi-ous
co-pu-late
cor-di-al
cor-mo-rant
co-ro-ner
cor-po-ral
cor-pu-lent
coſt-li-neſs
cot-ta-ges
co-ve-nant
coun-cel-lor
coun-te-nance
coun-ter-feit
coun-ter-pane
coun-ter-poiſe
cour-te-ous
cour-te-ſy
craf-ti-neſs
cre-di-ble
cre-di-tor
cri-mi-nal
cri-ti-cal
cro-co-dile
cru-ci-fy
cru-di-ty
cru-el-ty
cu-bi-cal
cu-cum-ber
cul-pa-ble
cul-ti-vate
cu-ri-ous

cu-ri-ous
cuſ-to-dy
Dam-ni-fy
dan-ge-rous
de-cen-cy
de-di-cate
de-i-fy
de-i-ty
de-li-cate
de-ni-zen
de-pre-cate
de-pu-ty
de-ro-gate
de-ſo-late
deſ-pe-rate
de-tri-ment
deſ-ti-ny
deſ-ti-tute
de-vi ate
di-a-dem
di-a-lect
di-a-logue
di-a-mond
di-a-per
di-a-ry
dif-fi-cult
dif-fi-dent
dig-ni-ty
di-li-gence
di-li-gent
di-o-ceſe
diſ-ci-pline
diſ-fi-pate
diſ-ſo-lute
diſ-ſo-nant
do-cu-ment
do-na-tive
dow-a-ger
dra-pe-ry
drow-ſi-neſs
du-bi-ous
dul-ci-mer
dun-ge-on
du-pli-cate
du-ra-ble
Ea-ger-ly
ear-neſt-neſs
e-bo-ny
e-di-fice
e-di-fy
e-du-cate
e-le-gant
e-le-ment
e-le-phant
e-le-vate
e-lo-quence
em-baſ-ſy
em-bry-o
e-me-rald
e-mi-nent
em-pe-ror
em-pha-ſis
emp-ti-neſs
e-mu-late
e-ne-my
e-ner-gy
en-ter-priſe
e-pi-taph
e-pi-thet
en-ti-ty
en-vi-ous
e-qual-ly
e-qui-page
e-qui-ty
eſ-ti-mate
e-vi-dence
ex-cre-ment
ex-e-cute
ex-cel-lent
ex-pi-ate
ex-pli-cate
ex-qui-ſite
ex-ta-cy
Fa-bu-lous
fac-ti-on
fa-cul-ty
fal-la-cy
fal-ſi-ty
fa-mi-ly
fa-mi-liſt
fa-tal-ly
faith-ful-ly
fa-vou-rite
fear-ful-ly
fer-ven-cy
fe-ru-la
feſ-ti-val
fic-ti-on
fil-thi neſs

fop-pe-ry
for-ge-ry
for-ti-fy
for-ward-neſs
frank-in-cenſe
frau-du-lent
fruc-ti-fy
fu-gi-tive
fu-ne-ral
func-ti-on
fur-ni-ture
fun-da-ment
fu-ri-ous
fur-ri-er
fur-ther-ance
Gai-e-ty
gain-ful-ly
gal-lant-ly
gal-le-ry
gar-den-er
gar-ri-ſon
ge-ne-ral
ge-ne-rate
ge-ne-rous
gen-tle-man
ge-nu-ine
glo-bu-lar
gloo-mi-neſs
glo-ri-ous
glu-ti-nous
glut-ton-ous
gor-ge-ous
go-vern-ment
gra-du-ate
gra-ci-ous
graſs-hop-per
gra ti-tude
gun-pow-der
Hand-ker-chief
hal-li-ards
hand ſome-ly
hap-pi-ly
hap-pi-neſs
har-bin-ger
har-mo-ny
harp-ſi-chord
head-bo-rough
he-re-ſy
he-re-tick
he-ri-tage
hi-de-ous
hin-der-moſt
hiſ-to-ry
hi-ther-to
ho-li-neſs
ho-mi-cide
ho-mi-ly
hor-ri-ble
huſ-ban-dry
hy-po-crite
Ja-ve-lin
i-di-om
i-di-ot
i-dle-neſs
i-do-lize
i-mi-tate
jeer-ing-ly
jeo-par-dy
im-ple ment
im-po-tent
im-pre-cate
im-pu-dent
ig-no-rant
in-ci-dent
in-fa-my
in-fan-cy
in-fi-del
in-fi-nite
in-flu-ence
in-ju-ry
in-ner-moſt
in-no-cent
in-ſo-lent
in-ſtant-ly
in-ſti-gate
in-ſti-tute
in-ſtru-ment
in-tel-lect
in-ter-courſe
in-ter-eſt
in-ter-val
in-ter-view
in-ti-mate
in-tri-cate
in-vo-cate
i-vo-ry
jo-cu-lar
juſ-ti-fy
Ka-len-dar
La-bour-er

La-bour-er
la-by rinth
la-i-ty
lar-ce-ny
la-ti-tude
la-ven-der
le-ga-cy
le-gi-ble
le-gi-on
le-ni-ty
le-pro-ſy
le-ve-ret
le-vi-ty
lea-che-ry
l-be-ral
l-ber-ty
l-ber-tine
li-o-neſs
lon-gi-tude
lo-ga-rithm
lu-na-tick
luſ-ci-ous
Ma-ce-rate
ma-gi-ſtrate
mag-ni-fy
ma-je-ſty
main-te-nance
ma-ni-feſt
ma-ni-fold
man-ſi-on
ma-nu-al
ma-nu-ſcript
mar-ri-age
mar-ri-ner
mar-ma-let
mar-ti-al
mar-tyr-dom
mar-ve-lous
maſ-cu-line
maſ-ſa-cre
maſ-te-ry
me-di-ate
me-di-cine
me-di-tate
me-li-ot
me-lo dy
mel-low-neſs
me-mo-ry
men-di-cant
mer-ci-ful
men-ſtru-ous
me-ta-phor
men-ti-on
mer-chan-dize
meſ-ſen-ger
mi-li-tant
mil-li-on
mi-ne-ral
mi-ni-ſter
mi-ſe-ry
mi-ti-gate
mi-ra-cle
mo-de-rate
mo-nu-ment
mo-li-fy
mo-nar-chy
mo-de-ſty
mor-ti-fy
mo-ti-on
moun-te-bank
mourn-ful-ly
mul-ti-ply
mul-ti-tude
mu-ſi-cal
mu-ti-ny
mu-tu-al
my-ri-ad
my-ſte-ry
Nar-ra-tive
na-ti-on
na-tu-ral
naugh-ti-neſs
na-vi-gate
neg-li-gent
ne-ther-moſt
no-mi-nate
no-ta-ry
no-ti-fy
no-vel-ty
nou-riſh-ment
nu-me-rous
nun-ne-ry
nup-ti-al
nu-tri-ment
Ob-du-rate
ob-ſe-quy
ob-ſo-lete
ob-ſta-cle
ob-ſti-nate
ob-vi-ous

ob-vi-ous
o-ce-an
o-cu-liſt
o-di-ous
of-fi-cer
o-min-ous
o-ni-ons
o-pe-rate
op-po-ſite
o-pu-lent
o-ra-cle
o-ra-tor
or-na-ment
or-tho-dox
o-ther-wiſe
o-ver-ſight
out-ward-ly
Pa-ci-fy
pa-la-tine
pal-li-ate
pa-pa-cy
pa-ra-liſe
pa-ra-lox
pa-ra-lite
pa-ra-graph
pa-ral-lel
pa-ra-phraſe
pa-ri-ty
pa-ri-cide
par-ti-al
par-ti-cle
paſ-ſi-on
pa-ti-ence
pau-ci-ty
pe-da-gogue
pe-di-gree
pe-li-can
pe-nal-ty
pe-ne-trate
pe-nu-ry
per-ju-ry
per-pe-trate
per-qui-ſite
per-ſe-cute
per-ti-nent
peſ-ti-lence
pe-tu-lant
pi-ge-on
pi-e-ty
pin-na-cle
plen-ti-ful
po e-try
po-li-cy
po-li-tick
po pu-lous
pon-der-ous
po-pe-ry
po-pu-lar
por-ti-on
poſ-ſi-ble
po-ſi-tive
po-ten-tate
po-ver-ty
prac-ti-cal
pre-ci-ous
pre-ci-pice
pre-ju-dice
pre-la-cy
pre-ſi-dent
pre-va-lent
pre-vi-ous
pri-mi-tive
prin-ci-pal
prin-ci-ple
pri-ſon-er
pri-vi-lege
pri-vi-ly
pro-ba-ble
pro-bi-ty
pro-di-gal
pro-di-gy
pro-fli-gate
pro-ge-ny
pro-pa-gate
pro-per-ty
pro-phe-cy
pro-ſe-cute
pro-ſe-lyte
proſ-per-ous
proſ-ti-tute
pro-teſ-tant
pro-ven-der
pſal-te-ry
punc-tu-al
pu-niſh-ment
pu-ri-fy
pu-ri-ty
pu-tri-fy
py-ra-mid

Qua-li-fy

Qua-li-fy
qua-li-ty
quan-ti-ty
quar-ter-ly
que-ru-lous
queſ-ti-on
qui-et-neſs
quint-eſ-ſence
quo-ti-ent
Ra-di-ant
ra-di-cal
ra-ri-ty
ra-ven-ous
re-com-pence
rec-ti-fy
re-gi-cide
re-gi-ment
re-gi-on
re-gi-ſter
re-gu-lar
re-me-dy
re-pro-bate
re-qui-em
re-qui-ſite
re-ſi-due
re-tro-grade
re-ve-rend
ri-bal-dry
righ-te-ous
ri-vu-let
roy-al-ty
ru-mi-nate
ru-di-ments
Sa-cra-ment

ſa-cri-fice
ſa-cri-lege
ſa-la-ry
ſa-li-vate
ſanc-ti-fy
ſa-ti-ate
ſa-tis-fy
ſa-vi-our
ſa-vo-ry
ſcor-pi-on
ſcrip-tu-ral
ſcru-pu-lous
ſcru-ti-ny
ſcul-li-on
ſe-cre-cy
ſec-ti-on
ſe-cu-lar
ſe-ni-or
ſen-ſu-al
ſen-ſi-ble
ſen-ſi-tive
ſe-pa-rate
ſe-pul-chre
ſe-ri-ous
ſer-vi-tor
ſer-vi-tude
ſe-ve-ral
ſig-ni-fy
ſi-mi-le
ſin-gu-lar
ſi-ni ſter
ſi-tu-ate
ſlip-pe-ry
ſo phi ſter

ſor-ce-ry
ſol-di-er
ſooth-ſay-er
ſpa-ni-el
ſpe-ci-al
ſpe-ci-fy
ſpec-ta-cle
ſpe-ci-men
ſpu-ri-ous
ſta-ti-on
ſtea di-neſs
ſtig-ma-tize
ſto-ma-cher
ſtra-ta-gem
ſtraw-ber-ry
ſtre-nu-ous
ſtu-pi fy
ſtu-di-ous
ſub-ſe quent
ſub-ſi-dy
ſub tle-ty
ſuc-ceſ-ſor
ſuf-fra-gan
ſum-ma-ry
ſup-pli-ant
ſup-pli-cant
ſur-ro-gate
ſuſ-te-nance
ſy-ca-more
ſy-co-phant
ſyl-lo-giſm
ſym-pa-thy
ſym-pa-thize
ſy-na gogue

Te-di-ous
tem-per-ance
tem-po-rize
ten-der-neſs
ten-den-cy
ter-ri-ble
ter ti-an
teſ-ta-ment
teſ-ti-fy
the-o-ry
ti-tu-lar
to-le-rate
trac-ta-ble
tra-gi-cal
trea-che-rous
trea-ſu-rer
treſ-paſ-ſer
tri-ni-ty
tri-vi-al
tur-bu-lent
tur-pen-tine
tur-pi-tude
tym-pa-ny
ty-pi-cal
ty-ran-nize
Va-can-cy
va-cu-um
va-ga bond
va-li-ant
va-ni-ty
va-ri-ance
va-ri-ous
ve-he-ment
vend-i-ble
ve-nom-ous
ve-ne ry
ve-ni-ſon
ve-ni-al
ver-di-griſe
ve-ri-fy
ve-ri-ty
ve-te-ran
vic-to-ry
vic-tu-als
vi-gi-lant
vil-lai-ny
vi-li-fy
vin-di-cate
vi-ne-gar
vi-o-late
vi-o-lence
vi-o-lent
vir-gi-nals
vir-tu-ous
vi-ſi ble
vi-ſi-on
vi-tri-ol
Ul-ti-mate
u-ni-on
u-ni-corn
u-ni-ty
u-ni-verſe
u-ſu-al
u-ſu-ry
u-ſu-rer
ut-ter-ance
Way-far-ing
wan-der-er
wea-ri-neſs
wick-ed-neſs
wi-dow-er
wi-dow-hood
wil-der-neſs
wo-man-ly
work-man-ſhip
wor-ſhip-ful
wretch-ed-neſs
Yel-low-neſs
yeſ-ter-day
youth-ful-neſs
Zeal-ouſ-ly

Accented on the Second Syllable.

A-ban-don
a-baſe-ment
ab-hor-rent
a-bridg-ment
a-bo-liſh
a-bor-tive
a-bun-dance

ın-dance
ep-tance
om-plice
om-pliſh
ord-ing
now-ledge
uain-tance
ıe-rence
rance-ment
ran tage
no-niſh
ren-ture
row-ſon
-ance
re-hand
ee-ment
ow-ance
ıigh-ty
a-dy
aze-ment
uſe-ment
ho vy
ioy-ance
rt-ment
a-rel
-ſtate
oint-ment
ren-tice
-dea-con
m-ble
am-ed
iil-lant
gn-ment

a-ſto-niſh
a-ſun-der
aſ-ſu-rance
at-ten-tive
at-tain-ment
at ten-dance
at-tor-ney
a-tone-ment
a-verſe-neſs
au-then-tic
a-void-ance
a-wa-ken

Bal-co-ny
back-ſli-der
back-bi-ter
bal-ſa-mic
bap-tiſ-mal
be-gin-ner
be-got-ten
be-hol-den
be-lov-ed
be-night-ed
be ſieg-er
be-ſpat-ter
be-ſpec-kle
be-ſprin-kle
be-to-ken
bom-baſ-tic
bra-va-do

Ca-the-dral
chaſ-tiſ-er
clan-deſ-tine
co-e-qual
co-ha-bit
co-hei-reſs
co-he-rent
com-man-der
com-mit-ment
com-mit-tee
com-port-ment
con-ceal-er
con-fiſ-cate
con-jec-ture
con-junc-ture
con-ſi-der
con-ſump-tive
con-tem-plate
con-tent-ment
con-ti-nue
con-tri-bute
con-tri-vance
cor-ro-ſive
cor-rupt-neſs

De-can-ter
de-cre-pit
de-co-rum
de-fec-tive
de-fen-ſive
de-fi-ance
de-lin-quent
de-li-ver
de-mand-ant
de-mean-our
de-mo-liſh
de-mon-ſtrate
de-par-ture
de-ſtruc-tive

pe-ſtruc-tive
de-ten-ſive
de-ter-ſive
de-ter-mine
dic-ta-tor
di-mi-niſh
diſ-aſ-ter
diſ ci-ple
diſ-co-ver
diſ-junc-ture
diſ-fi-gure
diſ-ho-neſt
diſ-ho-nour
diſ-loy-al
diſ-plea-ſure
diſ-qui-et
diſ-ſem-ble
di-ſtinct ly
diſ-tri-bute
di-vi-ner
di-vorce-ment
di-ur-nal
do-meſ-tic
Ec-cen-tric
e-clip-tic
e-lec-tor
e-lec-tive
e-le-ven
e-lope-ment
em-bar-go
em-broi-der
e-mer-gent
em-ploy-ment
e-na-mel
en-cou-rage
en-coun-ter
en-dea-vour
en-large-ment
e-ner-vate
en-fran-chiſe
e-nor-mous
en-ſam-ple
e-ter-nal
en-vi-ron
e piſ-tle
eſ-pou-ſals
e-ſta-bliſh
ex-act-or
ex-act-ly
ex-a-mine
ex-hi-bit
ex-pli-cit
ex-ter-nal
ex-tin guiſh
ex-tir-pate
ex-trin-ſic
Fa-na-tic
fan-taſ-tic
for-bid-den
for-bear-ance
for-ſa ken
for-get-ful
Ga-lo-ches
gen-teel-ly
gi-gan-tic
gra-na-do
Hap-ha-zard
hence-for-ward
hen-heart-ed
he-ro-ic
he-ro-ine
Ja-mai-ca
Je-ho-vah
i-de-a
il-lu-ſive
il-luſ-trate
im-bel-liſh
im-bez-zle
im-mo-ral
im-par-lance
im-pli-cit
im-per-fect
im-por-tant
im-poſt-hume
in-car-nate
in-cen tive
in-chant-ment
in-clo-ſure
in-clu ſive
in-cul-cate
in-cum bent
in-dict ment
in-dul-gence
in-fer-nal
in-for-mer
in-ha-bit
in-he-rent
in-he-rit
in-hi-bit

in-qui-ry

in-qui-ry
in-ſi-pid
in-tan-gle
in-ter-nal
in-ter-pret
in-teſ-tate
in-teſ-tine
in-trin-ſic
in-va-lid
in-vei-gle
Le-thar-gic
Mag-ne-tic
ma jeſ tic
main-tain-er
ma-lig nant
ma-ter-nal
ma-ture-ly
me-cha-nic
miſ-car-ry
miſ-chie vous
miſ-for-tune
miſ-con-ſtrue
miſ-do ing
miſ-go-vern
miſ-no-mer
miſ-ta-ken
miſ-truſt-ful
more o-ver
mo-leſt-er
mo-ſa-ic
Noc-tur nal
n >-vem-ber
O-bei-ſance

ob-ſer-vance
ob-ſer-vant
ob-tru-der
ob-tuſe-ly
oc-cur-rence
oc-to-ber
of-fen-der
of-fen-ſive
o-lym-pic
op-po-ſer
out-lan diſh
Par ta-ker
pa-ren-tal
pa-thet-ic
per-fec-tive
per-form-er
per fum-er
per-miſ-ſive
per-ſua-der
per-ſua-ſive
per-verſe-ly
pla-to-nic
pome-gra-net
por-ten-tous
port-man-teau
por-trai-ture
pre-cen-tor
pre-cep-tor
pre-ciſe-ly
pre-ſump-tive
pre-vent-er
pro-cu-rer
pu-iſ-ſant

Re-hearſ-er
re-gard-leſs
re-fu-ſal
re-lin-quiſh
re-main-der
re-mem-ber
re-mon-ſtrance
re-ple niſh
re-ſem-ble
re-ti-nue
re-ve-nue
Se-du-cer
ſe-date-neſs
ſep-tem-ber
ſe-queſ-ter
ſpec-ta-tor
ſub-miſ-ſive
ſur-vey-or
Tar-pau-lin
teſ-ta-tor
to-bac-co
to-ge-ther
tranſ-pa-rent
tri-bu-nal
tri-um-phal
tri-um phant
Vice-ge-rent
vin-dic-tive
un-arm-ed
un-bro-ken
un-cal-led
un-cer-tain
un-feign ed

un-faith-ful	un-god-ly	un-ru-ly
un-come-ly	un-ho-ly	un-ſta-ble
un-co-ver	un-juſt-ly	un-thank-ful
un-e-qual	un-learn-ed	un-time-ly
un-fru-gal	un-mind-ful	u-ten-ſil
un-fruit-ful	un-ſkil-ful	un-wor-thy

Accented on the Third Syllable.

Ac-qui-eſce	De-vo-tee	in-ter-cede
af-ter-noon	de-bau-chee	in-ter-cept
a-la-mode	de-bo-nair	in-ter-fere
am-buſ-cade	diſ-al-low	in-ter-lard
ap-per-tain	diſ-an-nul	in-ter-leave
ap-pre-hend	diſ-a-gree	in-ter-line
Bri-ga-dier	diſ-ap-point	in-ter-poſe
buc-ca-neer	diſ-ap-pear	in-ter-ſperſe
Can-no-nade	diſ-ap-prove	in-ter-rupt
can-no-neer	diſ-a-vow	in-ter-vene
cap-a-pee	diſ-be-lieve	in-tro-duce
car-ra-van	do-mi-neer	Ma-ca-roon
ca-va-lier	En-ter tain	ma-ga-zine
cir-cum-ciſe	e-pi-cene	mar-mo-ſet
cir-cum-ſpect	e-ver-more	maſ-que-rade
cir-cum-ſcribe	ex-pe-dite	mer-can-tile
cir-cum-vent	Ga-zet-teer	miſ-be-come
com-mo-dore	gre-na-dier	miſ-be-have
com-pre-hend	Hal-ber-die	miſ-be-lief
com-pro-miſe	here-to-fore	miſ-con-ceive
con-de-ſcend	here-up-on	miſ-ap-ply
cor-reſ-pond	Im-ma-ture	mor-ga-gee
con-tra-dict	im-por-tune	mu-le-tier
con-tro-vert	in-com-plete	muſ-ke-toon
coun-ter-mand	in-cor-rect	Na-za-rene
coun-ter-val	in-di-rect	Ob-li-gee

o-ver-

o-ver-bear	paſ-qui-nade	ſu-per-add
o-ver-bid	pa-ten-tee	ſu-per-fine
o-ver-bold	per-ſe-vere	ſu-per-ſcribe
o-ver-born	pi-o-neer	ſu-per-ſede
o-ver-caſt	Ra-pa-ree	ſu-per-vene
o-ver-charge	re-col-lect	ſu-per-viſe
o-ver-come	re-com-mend	There-up-on
o-ver-drive	re-com-poſe	tranſ-ma-rine
o-ver-flow	re-con-cile	tri-par-tite
o-ver-gone	re-con-duct	Vi-o-lin
o-ver-grown	ren-dez-vous	un-be-lief
o-ver-hear	re-ſe-ree	un-der-foot
o-ver-laid	re-ſu-gee	un-der-go
o-ver-look	re-in-force	un-der-laid
o-ver-much	re-for-made	un-der-mine
o-ver-paſt	re-in-ſtate	un-der-neath
o-ver-ſeen	re-ob-tain	un-der-ſtand
o-ver-thrown	re-pre-hend	un-der-take
Pa-li-ſade	re-par-tee	un-ex-pert
pam-phle-teer	re-pre-ſent	un-gen-teel
pan-ta-loons	re-ſo-lute	vo-lun-teer
pa-ra-mount	ri-di-cule	Where-un-to
pa-ra-mour	Sca-ra-mouch	where-up-on
par-me-ſan	ſe-re-nade	Yeſ-ter-night

An EXERCISE *not exceeding Words of* THREE SYLLABLES.

LESSON I.

YOU have now, my good Child, in ſome Meaſure been taught your Duty; make it therefore you, conſtant Care and Endeavour to practiſe it. None will arrive at the glorious State of the Righteous merely for their Knowledge; it is the Practice of Virtue that muſt

carry us to Heaven; it is the doing God's Will here that will entitle us to his Favour, and crown us with Glory hereafter.

Learn then, my good Child, to attain this Happineſs; make it thy Endeavour to pleaſe God; ſtrive with all the Faculties of thy Soul to obey his Laws; loſe no Time; Delays are dangerous; we know not what a Day may bring forth: Set about thy Duty with all Speed; thou art now very young; thou haſt not yet contracted many groſs Sins, and thy early Practice will grow into Habit; and ſo thy Life will grow eaſy and pleaſant to thee here, and become a Foretaſte of the eternal Happineſs thou ſhalt enjoy hereafter.

LESSON II.

NOW thou, my Child, muſt ſtop at no Degree,
If God and holy Angels thou would'ſt ſee.
Thoſe Meaſures, therefore, thou muſt ſtill purſue,
Which will both forward and direct thy View.
If to this happy State thou would'ſt arrive,
Thou always muſt both watch, and pray, and ſtrive.
Theſe are the Methods to ſubdue thy Vice,
And to become a Fav'rite in God's Eyes.
Then, as from Child to Manhood thou doſt grow,
Increaſe of Grace will ſurely on thee flow.
Wiſdom from God ſhall kindly point thy Ways,
And make thee ſhine with its adorning Rays.
'Twill ſtamp God's Image on thy tender Heart,
And Vigour to thy pious Thoughts impart.
In Godlineſs endeavour to excel,
And with the Lord thou ſhalt for ever dwell.

LESSON III.

Of taking God's Name in vain.

TO mention God no Man hath juſt Pretence,
But to his Honour, or the Truth's Defence.
In common Talk, where Trifles moſt abound,
God, Chriſt, and Lord, ſtrike Horror with the Sound.
Nor ſhould we dare appeal to Him on High
To gain Belief, or to atteſt a Lye. Thus

Thus to abuſe that Name if Men preſume,
The third Commandment loudly ſpeaks their Doom.
Yet ſome, alas! in every trivial Cauſe,
To ſtop a Gap in Speech, or for a Pauſe,
To fill the Sentence, at each other Word,
From Mouths unhallowed, breathe Chriſt, God, and Lord.
Thus Children hear their Parents Oaths repeat;
To them they liſten, think the ſound is great;
And, by Example, learn to do the ſame,
And wickedly profane God's holy Name.
Hence, where ſuch Children meet, a dreadful Thing!
The Streets with Oaths and Imprecations ring.
Good Lord, if e'er ſuch Monſters I come nigh,
From their Infection give me Grace to fly.

CHAP. IV.

Words of Four Syllables.

Accented on the Firſt Syllable.

Ab-di-cat-ed
ab-ſo-lute-ly
a-ca-de-my
ac-cep-ta-ble
ac ceſ-ſa-ry
ac-cu-ra-cy
a-cri-mo-ny
al-te-ra-ble
ad-mi-ra-bly
ad-mi ral-ty
ad-ver-ſa-ry
a-la-ba-ſter
al-le-go-ry
a-li-e-nate
a-mi-a-ble
a-mi-ca-ble
an-ti-qua-ry
ar-bi-tra-ry
ar-ro-gan-cy
Bar-ba-rouſ-ly
boun-ti-ful-ly
Ca-ter-pil-lar
cau-ti ouſ-ly
ce-re-mo-ny
com-miſ-ſa-ry
com-mo-nalty
com-pe-ten-cy
com-pli-cat-ed
con-ſi-dent-ly
con-ſe-quent-ly
con-ti-nen-cy
con-tro-ver-ſy
cor-ri-gi-ble
cor-pu len-cy
co-ve-touſ-neſs
co-ve-touſ-ly
cour-te-ouſ-ly
cu-ri-ouſ-ly
Dan-ge-rouſ-ly
de-li-ca-cy
del-pi-ca-bly
dif-fe-rent-ly
dif fi-cul-ty
dif-fi-dent-ly
di-li-gent-ly.

dro-me-da-ry
du-ti-ful-ly
Ef-fi-ca-cy
e-le-gan-cy
e-le-gant-ly
e-lo-quent-ly
e-vi-dent-ly
ex-cel-len-cy
ex-cel-lent-ly
ex-em-pla-ry
ex-qui-ſite-ly
Fac-ti-ouſ-ly
fe-bru-a-ry
fi-gu-ra-tive
for-mi-da-ble
for-tu-nate-ly
frau-du-lent-ly
Ge-ne-ral-ly
glo-ri-ouſ-ly
gra-ci-ouſ-ly
gra-du-al-ly
He-te-ro-dox
ho-nour-a-ble
ho-nour-a-bly
hoſ-pi-ta-bly
Ig-no-mi-ny
im-po-ten-cy
im-pu-dent-ly
in-fi-nite-ly
in-no-cen-cy
in-ſo-len-cy
in-ti-ma-cy
in-ven-to-ry
La-pi-da-ry
li-be-ral-ly
luſ-i-ouſ-ly
Ma-giſ-tra-cy
mar-vel-louſ-ly
ma-tri-mo-ny
me-lan-cho-ly
me-mo-ra-ble
mer-ce-na-ry
mi-li-ta-ry
mi-ſe-ra-ble
mo-de-rate-ly
mona-ſte-ry
moni-to-ry
mo-ti-on-leſs
Na-tu-ral-ly
na-i-o-nal
na vi-ga-ble
ne-ceſ-ſa-ry
ne-cro-man-cer
ne-cro-man-cy
no-mi-nal-ly
Ob-ſti-nate-ly
of-fer-to-ry
o-ra-to ry
Par-ti-al-ly
pa-tri-mo-ny
pe-ſi-o-ner
per-emp-to-ry
plen-te-ouſ-ly
pow-er-ful-ly
pro-miſ-ſo-ry
pur-ga-to-ry
Ra-ti-o-nal
rea-ſon-a-ble
re-frac-to-ry
re-fec-to-ry
re-ſo-lute-ly
righ-te-ouſ-neſs
ruſ-ti-cal-ly
Sa-lu-ta-ry
ſanc-tu a ry
ſe-cre-ta-ry
ſe-pa-ra-tiſt
ſe-ve-ral-ly
ſo-ci-a-ble
ſo-li-ta-ry
ſpa-ci-ouſ-ly
ſpu-ri-ouſ-ly
ſum-ma-ri ly
Ta-ber-na-cle
tem-po-rate-ly
tem-po-ral-ly
to-le-ra-ble
tur-bu-len-cy
tran-ſi-to-ry
te-ſti-mo-ny
tri-bu-ta-ry
tur-bu-lent-ly
Va-li-ant-ly
va-lu-a-ble
va-ri-a-ble
ve-ge-ta-ble
ve-he-ment-ly
vi-gi-lan-cy
ve-ne-ra-ble
vir-tu-ouſ-ly
vo-lun-ta-ry
Whim-ſi-cal-ly

Accented

Accented on the Second Syllable.

A-bo-mi-nate
ac-ce-le-rate
ac-ceſ-ſi-ble
ac-co-mo-date
a-ci-di-ty
ac-ti-vi-ty
ad-di-ti-on
ad-mi-ni-ſter
ad-miſ-ſi-on
a-dop-ti-on
ad-ver-ten-cy
a-dul-te-rate
af-fec-ti-on
al-le-gi-ance
al-lu-ſi-on
am-baſ-ſa-dor
am-bi-gu-ous
am-bi-ti-on
am-phi-bi-ous
a-na-lo-gy
a-na-ly-ſis
a-na-to-mize
a-na-to-my
an-ge-li-cal
an-ni-hi-late
an-ti-qui-ty
a-po-lo-gy
a-po-ſta-cy
a-po-ſta-tize
a-po-ca-lypſe
a-po-ſto-lic
ap-pel-la-tive
ap-pro-pri-ate
ap-pur-te-nance
ar-bi-tre-ment
ar-ti-cu-late
ar-ti-fi-cer
ar-til-le-ry
aſ-cen-ſi-on
aſ-per-ſi-on
a-ſpa-ra-gus
aſ-ſa-ſi-nate
aſ-ſi-du-ous
aſ-ſo-ci-ate
at-ten-ti-on
at-te-nu-ate
a-ver-ſi-on
au-da-ci-ous
au-tho-ri-ty
Bar-ba-ri-an
bar-ba-ri-ty
be-a-ti-tude
be-ha-vi-our
be-ne-fi-cence
be-ne-vo-lence
bi-tu-mi-nous
Ca-la-mi-ty
ca-pa-ci-ous
ca-pa-ci-ty
ca-pi-tu-late
ca-pri-ci-ous
cap-ti-vi-ty
ce-le-ri-ty
ce-leſ-ti-al
cer-ti-fi-cate
ceſ-ſa-ti-on
cha-me-li-on
chi-rur-ge-on
cir-cum-fe-rence
col-la-te-ral
col-la-ti-on
con-di-ti-on
con-ta-gi-on
ci-vi-li-ty
com-miſ-ſi-on
com-mu-ni-cate
De-bi-li-ty
de-ge-ne-rate
de-mo-ni-ac
dex-te-ri-ty
di-rec-ti-on
di-vi-ſi-on
di-mi-nu-tive
di-ver-ſi-on
En-thu-ſi-aſt
e-ſta-bliſh-ed
e-gre-gi-ous
e-la-bo-rate
e-qui-vo-cal
en-dea-vour-ing
ef-fi-ci-ent
ex-hi-le-rate
ex-o-ne-rate
ex-te-nu-ate
Fer-ti-li-ty
fru-ga-li-ty

Gram-

Gram-ma-ti-cal	Ma-tu-ri-ty	ri-di-cu-lous
Ha-bi-tu-ate	mu-ni-fi-cence	Sa-ga-ci-ty
ha-bi-tu-al	Na-ti-vi-ty	ſo-bri-e-ty
har-mo-ni-ous	no-to-ri-ous	ſo-ci-e-ty
hu-ma-ni-ty	O-be-di-ent	ſta-bi-li-ty
hu-mi-li-ty	of-fi-ci-ous	ſuſ-pi-ci-ous
hy-dro-pi-cal	om-ni-ſci-ence	Tri-en-ni-al
hy-po-cri-ſy	out-ra-gi-ous	Va-cu-i-ty
I-den-ti-ty	ob-ſcu-ri-ty	ve-ra-ci-ty
im-ma-cu-late	Pa-the-ti-cal	ver-mil-li-on
in-de-li-ble	per-ſpi-cu-ous	vi-ciſ-ſi-tude
in-ef-fa-ble	pe-cu-li-ar	vic-to-ri-ous
in-vi-o-late	pro-ge-ni-tor	vir-gi-ni-ty
in-fir-mi-ty	pro-pi-ti-ous	vi-va-ci-ty
in-te-gri-ty	pro-pri-e-tor	vo-lup-tu-ous
in-ſtruc-ti-on	pro-feſ-ſi-on	U-bi-qui-ty
Laſ-ci-vi-ous	Re-luc-tan-cy	un-righ-te-ous
le-gi-ti-mate	re-ta-li-ate	un-pu-niſh-ed
li-ti-gi-ous	re-ver-ſi-on	ux-o-ri-ous

Accented on the Third Syllable.

A-ca-de-mic	a-ro-ma-tic	con-de-ſcend-ing
ac-ci-den-tal	Be-a-ti-fic	cor-re-ſpon-dent
ac-qui-eſ-cence	bar-ri-ca-do	Dan-de-li-on
a-da-man-tine	baſ-ti-na-do	de-cli-na-tor
af-fi-da-vit	be-ne-fac-tor	di-a-be-tes
a-gri-cul-ture	Ca-li-man-co	diſ-ad-van-tage
a-na-bap-tiſt	Ca-ro-li-na	diſ-con-ti-nue
al-to-ge-ther	cir-cum-ciſ-ing	diſ-in-he-rit
an-te-ce-dent	co-ad-ju-tor	diſ-in-tan-gle
ap-pre-hen-ſive	com-men-ta-tor	diſ-re-ſpect-ful
ar-bi-tra-tor	com-pre-hen-ſive	do-cu-men-tal
		E-le-va-tor

E-le-va-tor
en-ter-tain-ment
e-van-ge-lic
e-ver-laſt-ing
For-ni-ca-tor
Hal-le-lu-jah
ho-ri-zon-tal
how-ſo-e-ver
hy-po-ſta-tic
I-mi-ta-tor
im-ma-ture-ly
in-con-ſi-ſtent
in-cor-rect-ly
in-de-pen-dent
in-diſ-creet-ly
in-of-fen-ſive
in-ſtru-men-tal
in-ter-ceſ-ſor
in-ter-min-gle
in-ter-mix-ture
in-ter-lo-per
in-ter-po-ſing
Le-giſ-la-tor
le-giſ-la-tive
Ma-ni-feſ-to
ma-the-ma-tics
me-di-a-tor

me-mo-ran-dum
me-ta-mor-phoſe
miſ-ad-ven-ture
miſ-in-ter-pret
mo-de-ra-tor
Na-vi-ga-tor
no-men-cla-tor
non-ap-pear-ance
non-com-pli-ance
non-con-for-miſt
not-with-ſtand-ing
nu-me-ra-tor
Ob-ſer-va-tor
oc-ci-den-tal
om-ni-pre-ſence
om-ni-pre-ſent
o-pe-ra-tor
op-por-tune-ly
or-na-men-tal
o-ri-en-tal
o-ver-cloud-ed
o-ver-ſha-dow
Pa-li-ſa-do
pa-ne-gy-ric
pe-do-bap-tiſm
pen-ny-roy-al
per-ad-ven-ture

pe-ri-ſtal-tic
per-ſe-ve-rance
pre-de-ceſ-ſor
pro-cu-ra-tor
pro-lo-cu-tor
Re-pre-ſent-ing
re-gu-la-tor
Sa-cer-do-tal
ſa-la-man-der
ſe-queſ-tra-tor
ſu-do-ri-fic
ſu-per-vi-ſor
ſup-ple-men-tal
The-o-re-tic
Un-ad-vi-ſed
un-be-got-ten
un-con-demn-ed
un-de-fil-ed
un-der-ta-ken
un-der-ta-ker
un-der-va-lue
u-ni-ver-ſal
When-ſo-e-ver
where-ſo-e-ver
whom-ſo-e-ver
who-ſo-e-ver
what-ſo-e-ver

Accented on the laſt Syllable.

A-ni-mad-vert
a-ver-du-pois
Ca-ra-bi-neer
E-le-cam-pane
Ga-bi-o-nade

Le-ger-de-main
Miſ-ap-pre-hend
Ne-ver-the-leſs
Re-cog-ni-ſee
re-cog-ni-ſor

ro-do-mon-tade
Su-per-a-bound
ſu-per-in-duce
ſu-per-in-tend
Ul-tra-ma-rine

CHAP

CHAP. V.

Words of Five Syllables.

Accented on the Firſt.

Ar-bi-tra-ri-ly
De-ro-ga-to-ry
dic-ti-o-na-ry
Fi-gu-ra-tive-ly
He-to-ro-dox-y
Ju-di-ca-to-ry
Mi-ſe-ra-ble-neſs
miſ-ſi-o-na-ry
Ne-ceſ-ſa-ri-ly
Paſ-ſi-o-nate-ly
Ra-ti-o-nal-ly
Spi-ri-tu-al-ly
ſo-ci-a-ble-neſs
Vo-lun-ta-ri-ly

Accented on the Second.

A-bo-mi-na-bly
ab-ſte-mi-ouſ-ly
af-fec-ti-o-nate
am-bi-gu-ouſ-ly
am-bi-ti-ouſ-ly
a-po-the-ca-ry
ar-ti-cu-late-ly
au-then-ti-cal-ly
aux-i-li-a-ry
Ca-no-ni-cal-ly
com-mu-ni-ca-ble
com-mu-ni-ca-tive
con-co-mi-tan-cy
con-fe-de-ra-cy
con-fec-ti-o-ner
con-ſi-de-rate-ly
co-tem-po-ra-ry
con-ti-nu-al-ly
con-tri-bu-ta-ry
con-ve-ni-en-cy
De-fa-ma-to-ry
de-fi-ni-tive-ly
de-li-be-rate-ly
diſ-pen-ſa-to-ry
Em-pha-ti-cal-ly
e-qui-vo-cal-ly

eſ-pe

ef-pe-ci-al-ly
ex-pla-na-to-ry
ex-tem-po-ra-ry
ex-tor-ti-o-ner
ex-tra-va-gant-ly
ex-u-be-ran-cy
Fan-taſ-ti-cal-ly
Har-mo-ni-ouſ-ly
he-re-di-ta-ry
Im-me-di-ate-ly
im-mo-de-rate-ly
im-por-tu-nate
in-cen-di-a-ry
in-com-pe-ten-cy
in-con-ti-nen-cy
in-dif-fe-rent-ly
in-e-vi-ta-ble
in-ge-nu-ouſ-ly
in-glo-ri-ouſ-ly
in-i-mi-ta-ble
in-i-mi-ta-bly
in-nu-mer-a-ble
in-ſe-pa-ra-ble
in ſu-pe-ra-ble
in-tem-pe-rate-ly
in-va-ri-a-bly
in-vi-o-la-bly
in-vo-lun-ta-ry
ir-re-pa-ra-bly
ir-re-ve-rent-ly
ir-re-vo-ca-ble
ju-di-ci-ouſ-ly
La-bo-ri-ouſ-neſs
laſ-ci-vi-ouſ-neſs
le-gi-ti-ma-cy
lux-u-ri-ouſ-neſs
Mag-ni-fi-cent-ly
ma-jeſ-ti-cal-ly
me-lo-di-ouſ-ly
me-lo-di-ouſ-neſs
mi-ra-cu-lous-ly
No-to-ri-ouſ-ly
Ob-ſe-qui-ouſ-ly
Par-ti-cu-lar-ly
pe-cu-ni-a-ry
per-fi-di-ouſ-ly
per-fi-di-ouſ-neſs
per-pe-tu-al-ly
po-e-ti-cal-ly
pro-miſ-cu-ouſ-ly
pro-tho-no-ta-ry
pro-ver-bi-al-ly
Ri-dic-u-louſ-ly
re-po-ſi-to-ry
Sig-ni-fi-can-cy
ſub-ſtan-ti-al-ly
ſu-ſpi-ci-ouſ-ly
Te-na-ci-ouſ-ly
U-na-ni-mouſ-ly
un-du-ti-ful-ly
un-du-ti-ful-neſs
un-ne-ceſ-ſa-ry
un-par-don-a-ble
un-par-do-na-bly
un-pro-ſpe-rouſ-ly
un-mea-ſu-ra-ble

un-

un-pro-fit-a-ble
un-rea-ſo-na-ble
un-rea-ſo-na-bly
un-ſea-ſo-na-ble
un-ſea-ſo-na-bly
un-righ-te-ouſ-neſs
un-ſe-pa-ra-ble
un-ſe-pe-ra-bly

Accented on the Third.

A-ca-de-mi-cal
ac-ci-den-tal-ly
ac-qui-ſi-ti-on
a-du-la-ti-on
ac-cep-ta-ti-on
ad-mi-ra-ti-on
ad mo-ni ti on
af-fa-bi-li-ty
af-fec-ta-ti-on
al-le-ga-ti-on
al-le-go-ri-cal
am-bi-gu-ity
am-mu-ni-ti-on
am-pu-ta-ti-on
a-ni-mo-ſi-ty
an-ni-ver-ſa-ry
an-no-ta-ti-on
ap-pa-ri-ti-on
ap-pel-la-ti-on
aſ-ſi-du-i-ty
a-ſtro-lo-gi-cal
a-ſtro-no-mi-cal
a-va-ri-ci-ous
Be-a-ti-fi-cal
be-ne-dic-ti-on
be-ne-fac-ti-on
be-ne-fi-ci-al
Caſ-ti-ga-ti-on
ce-le-bra-ti-on
ce-re-mo-ni-al
cir-cu-la-ti-on
cir-cum-ci-ſi-on
cir-cum-ſpec-ti-on
co-eſ-ſen-ti al
com-bi-na-ti-on
com-mi-na-ti-on
com-pre-hen-ſi-ble
com-pre-hen-ſi-on
com-pe-ti-ti-on
con-de-ſcen-ſi-on
con-fla-gra-ti-on
con-fu-ta-ti-on
con-gre-ga-ti-on
con-ju-ra-ti-on
con-ſo-la-ti-on
con-ſtel-la-ti-on
con-ſter-na-ti-on
con ſti-tu-ti-on
con-ſul-ta-ti-on
con-tem-pla-ti-on
con-tra-dic-ti-on
con-tri-bu-ti-on
con-tu-ma-ci-ous
con-tu-me-li-ous

con-ver-

con-ver-ſa-ti-on
co-pu-la-ti-on
co-ro-na-ti on
cor-po-ra-ti-on
De cla-ra-ti-on
de-cla-ma-ti-on
de-di-ca-ti-on
de-fa-ma-ti-on
de-fi-ni-ti-on
de-mon-ſtra-ti-on
de po-ſi-ti-on
de-pri-va-ti-on
de-pu-ta-ti-on
de-ri-va-ti-on
de-ſo-la-ti-on
deſ-pe-ra-ti-on
de-va-ſta-ti-on
di-a-bo-li-cal
diſ-o-be-di-ent
diſ-pen-ſa-ti-on
diſ-po-ſi-ti-on
diſ-ſo-lu-ti on
diſ-tri-bu-ti-on
di-vi-na-ti-on
do-mi-na-ti on
E-du-ca-ti-on
e-mu-la-ti-on
e-pi-de-mi-cal
e-qua-ni-mi-ty
e-ſti-ma-ti-on
ex-com-mu-ni-cate
ex-e-cra-ti-on
ex-e-cu-ti-on
ex-ha-la-ti-on
ex-hi-bi-ti-on
ex-hor-ta-ti-on
ex-pec ta-ti-on
ex-pe-di-ti-on
ex-pi-ra-ti-on
ex-pla-na-ti-on
ex-po-ſi-ti-on
Fer-men-ta-ti-on
for-ni-ca-ti-on
Ge-ne-ra-ti-on
ge-ne-ro-ſi-ty
Ha-bi-ta-ti-on
he-ſi-ta-ti-on
hoſ-pi-ta-li-ty
hy-po-cri-ti-cal
Il-le-gi-ti-mate
im-be-ci-li-ty
i-mi-ta-ti-on
im po-ſi-ti-on
in-cli-na-ti-on
in-di-vi-du-al
in-cor-rup-ti-on
in-flam-ma-ti-on
in-qui-ſi-ti on
in-ſpi-ra-ti-on
in-ſti-tu-ti on
in-ſur-rec-ti-on
in-ter-ceſ-ſi on
in-tro-duc-ti-on
in-vi-ta-ti-on
Ju-riſ-dic-ti-on
La-men-ta-ti-on

li-be-ra-li-ty
li-mi-ta-ti-on
Mag-na-ni-mi-ty
ma-giſ-te-ri-al
ma-the-ma-ti-cal
me-di-o-cri-ty
me-di-a-tion
me-di-ta-ti-on
mi-ni-ſtra-ti-on
miſ-con-ſtruc-ti-on
mo-de-ra-ti-on
mul-ti-pli-ci-ty
mu-ta-bi-li-ty
Na-vi-ga-ti-on
non-con-for-mi-ty
nu-me-ra-ti-on
Ob-li-ga-ti-on
ob-ſerv-a-ti-on
oc-cu-pa-ti-on
o-do-ri-fe-rous
o-pe-ra-ti-on
op-por-tu-ni-ty
or-pi-na-ti-on
oſ-ten-ta-ti on
Par-ti-a-li-ty
per-pen-di-cu-lar
per-pe-tu-i-ty
per-ſe-cu-ti-on
per-ſpi-cu-i-ty
per-tur-ba ti-on
peſ-ti-len-ti-al
pre-ſer-va-ti-on
poſ-ſi-bi-li-ty
pre-pa-ra-ti-on
prin-ci-pa-li-ty
pro cla-ma-ti-on
pro-di-ga-li-ty
pro-hi bi-ti-on
pro-pa-ga-ti-on
pro-ro-ga-ti-on
pro-vi-den-ti-al
pro-vo-ca-ti-on
pub-li ca-ti-on
pu-ſil-la-ni-mous
pu-tre-fac-ti-on
Re-col-lec-ti-on
re-for-ma-ti-on
re-lax-a-ti-on
re-no-va-ti-on
re-pe-ti ti-on
re-pre-hen-ſi-on
re-pro-ba-ti-on
re-pu-ta-ti-on
re-ſer-va-ti-on
re-ſo-lu-ti-on
re-ſto-ra-ti-on
re ſur-rec-ti-on
re-tri-bu-ti-on
re-ve-la-ti-on
re-ve-ren-ti-al
re-vo-lu-ti-on
Sa-cri-le-gi-ous
ſa lu-ta-ti-on
ſá-tis-fac-ti-on
ſe-pa-ra-ti-on
ſin-gu-la-ri-ty
ſi-tu-a-ti-on

ſpe-cu-la-ti-on
ſuf-fo-ca-ti-on
ſu-per-fi-ci-al
ſu-per-ſcrip-ti-on
ſu-per-ſti-ti-on
ſup-pli-ca-ti-on
ſup-po-ſi-ti-on
ſur-rep-ti-ti-ous
Teſ-ti-mo-ni-al
to-le-ra-ti-on
tranſ-por-ta-ti-on
tri-bu-la-ti-on
Va-le-dic-ti-on
va-ri-a-ti-on
ve-ge-ta-ti-on
ve ne-ra-ti-on
vin-di-ca-ti-on
vi-o-la-ti-on
Un-ad-vi-ſed-ly
u-ni-for-mi-ty

Accented on the Fourth Syllable.

A-po-ca-lyp-tic
ad-mi-ni-ſtra-tor
Ec-cle-ſi-aſ-tes
en-thu-ſi-aſ-tic
Hi-e-ro-gly-phic
Miſ-ap-pre-hend-ing
miſ-re-pre-ſent-ing
miſ-un-der-ſtand-ing
Su-per-in-ten-dant
Un-cir-cum-ciſ-ed

CHAP. VI.

Words of Six Syllables.

Accented on the Second Syllable.

Af-fec-ti-o-nate-ly
un-con-ſci-o-na-ble
con-ſi-de-ra-ble-neſs
in-to-le-ra-ble-neſs
in-vo-lun-ta-ri-ly
pro-pi-ti-a-to-ry
pro-por-ti-o-na-ble
un-cha-ri-ta-ble neſs
un-par-do-na-ble-neſs
un-pro-fi-ta-ble-neſs
un-ne-ceſ-ſa-ri-ly

Accented on the Third Syllable.

Ce-re-mo-ni-ouſ-ly
diſ-o-be-di-ent-ly
ge-o-gra-phi-cal-ly
in-con-ve-ni-ent-ly
in-com-mu-ni-ca-ble
ſa-cri-le-gi-ouſ-ly
con-ſci-en-ti-ouſ-ly
ig-no-mi-ni-ouſ-ly

in-con-ſi-de-ra-ble
ma-gi-ſte-ri-al-ly
me-ri-to-ri-ouſ-ly
in-ſuf-fi-ci ent-ly
ſu-per-ſti-ti-ouſ-ly
ſu-per-ci-li-ouſ-ly
ſu-per-nu-me-ra-ry
hy-per-bo-li-cal-ly

Accented on the Fourth Syllable.

A-bo-mi-na-ti-on
a-ni-mad-ver-ſi-on
ab-bre-vi-a-ti-on
ac-com-mo-da-ti-on
ad-mi-ni-ſtra-ti-on
an-ni-hi-la-ti-on
an-nun-ci-a-ti-on
ar-chi-e-piſ-co-pal
aſ-ſaſ-ſi-na-ti-on
aſ-ſe-ve-ra-ti-on
aſ-ſo-ci-a-ti-on
Ca-pi-tu-la-ti-on
cir-cum-lo-cu-ti-on
cir-cum-vo-lu-ti-on
com-me-mo-ra-ti-on
com-mu-ni-ca-ti-on
con-ſi-de-ra-ti-on
con-ti-nu-a-ti-on
cor-ro-bo-ra-ti-on
De-li-ne-a-ti-on
de-li-be-ra-ti-on
de-no-mi-na-ti-on
de-ter-mi-na-ti-on
de-la-pi-da-ti-on
Ec-cle-ſi-aſ-ti-cal
diſ-ſi-mu-la-ti-on
diſ-ad-van-ta-ge-ous
e-di-fi-ca-ti-on
e-ja-cu-la-ti-on
en-thu-ſi-aſ-ti-cal
e-qui-vo-ca-ti-on
e-ra-di-ca-tion
e-va-cu-a-ti-on
e-va-po-ra-ti-on
ex-a-mi-na-ti-on
ex-aſ-pe-ra-ti-on
ex-poſ-tu-la-ti-on
ex-te-nu-a-ti-on
Fa-mi-li-a-ri-ty
for-ti-fi-ca-ti-on
fruc-ti-fi-ca-ti-on
Glo-ri-fi-ca-ti-on
gra-ti-fi-ca-ti-on
He-te-ro-ge-ne-ous
hu-mi-li-a-ti-on
I-ma-gi-na-ti-on
im-mu-ta-bi-li-ty
in-com-pre-hen-ſi-ble
in-fal-li-bi-li-ty
in-ter-pre-ta-ti-on
in-ter-ro-ga-ti-on
ir-re-gu-la-ri-ty
ir-re-con-cile-a-ble
Ma-the-ma-ti-ci-an
mo-di-fi-ca-ti-on
mor-ti-fi-ca-ti-on

mul-ti-

mul-ti-pli-ca-ti-on
O-be-di-en-ti-al
Pre-de-ſti-na-ti-on
pro-cra-ſti-na-ti-on
pro-nun-ci-a-ti-on
pro-pi-ti-a-ti-on
pu-ri-fi-ca-ti-on
pu-ſil-la-ni-mi-ty
Qua-li-fi-ca-ti-on
Ra-ti-fi-ca-ti on
re-com-men-da-ti-on
re-ge-ne-ra-ti-on
re-pre-ſen-ta-ti-on
re-ſa-li-a-ti-on
Sanc-ti-fi-ca-ti-on
ſig-ni-fi-ca-ti-on
ſo-lem-ni-za-ti-on
ſpi-ri-tu-a-li-ty
ſu-pe-ri-o-ri ty
Tranſ-fi-gu-ra-ti-on
Un-cir-cum-ci-ſi-on
u-ni-ver-ſa-li-ty

Words of Seven and Eight Syllables.

An-ti-tri-ni-tà-ri-ans
Co-eſ-ſen-ti-à-li-ty
con-ſub-ſtan-ti-à-li-ty
Diſ-con-ti-nu-à-ti-on
Ex-com-mu-ni-cà-ti-on
ex-tra-or-di-na-ri-ly
Im-men-ſu-ra-bì-li-ty
im-ma-te-ri-à-li-ty
im-pe-ne-tra-bì-li-ty
in-com-paſ-ſi-o-nate-ly
in-di-vi-ſi-bì-li-ty
in-com-pa-ti-bì-li-ty
Na-tu-ra-li-zà-ti-on
Ple-ni-po-ten-ti-a-ry
R..ti-o-ci-nà-ti-on
ra-ti-o-ci-na-bì-li-ty
re-ca-pi-tu-là-ti-on
re-con-ci-li-à-ti-on
Su-per-e-ro-gà-ti-on
Tran-ſub-ſtan-ti-à-ti-on
Va-le-tu-di-nà-ri-an
In-com-pre-hen-ſi-bì-li-ty

The CONCLUSION.

Being an Addreſs to Children from the Conſideration of a good Education.

HAVING gone through what I thought neceſſary relating to your Duty to God, your Neighbour, and Yourſelf, I ſhall now conclude all I

have to offer with a proper Inference from the Whole.

If, then, my good Child, the Divine Goodneſs vouchſafes you the Means of Inſtruction, the Benefit of a religious Education, conſider what Return you ſhould make for ſuch an ineſtimable Advantage. How ſhould it raiſe your Devotion, and fill your Heart as well as Mouth, with daily Praiſe and Thankſgiving unto God! If to receive an early Tincture of Piety and Religion be of ſo great Advantage, ſo conducive to the Glory of God, and your own preſent and future Felicity; how cautious, how watchful, how diligent and circumſpect ſhould you be! how careful to preſerve your Innocence; how induſtrious to avoid the Snares of a wicked World!

The greater Advantages you receive, the greater will be your Obligation; the more Opportunity you have of learning and knowing your Duty, the more ſtrictly will the Practice of it be required at your Hands: For, to whomſoever much is given, of him ſhall much be required. The Servant that knew his Maſter's Will, but did it not, was beaten with many Stripes; and if, after the Advantages you have of knowing your Duty, you wilfully forget to practiſe it, or obſtinately perſiſt in a vicious Courſe, how horrible will be your Guilt! how ſevere your Doom! how intolerable your Puniſhment! Happy, infinitely happy, in Compariſon, had it been for you never to have been born, never to have known the Way of Righteouſneſs, than, after you have known it, to turn from the holy Commandments, and wilfully tranſgreſs your Duty.

Better, far better, will it fare with thoſe, who never had the Benefit of Inſtruction, who never had the Means of a virtuous Education, than with ſuch who, under thoſe happy Circumſtances, impiouſly abuſe and pervert it. How wretched, how diſmal, how deplorable, will their Condition be! Horrible will be their Crime, and terrible their Puniſhment. Curſing,

inſtead

inſtead of Bleſſing, will be their Doom; Miſery, inſtead of Happineſs, will be their Portion; Wrath will be treaſured up againſt the Day of Wrath; Judgment will be pronounced without Mercy; and they will be for ever conſigned over to that diſmal Pit, that burning Lake, prepared for the Devil and his Angels; where there will be nothing but Weeping, Wailing, and Gnaſhing of Teeth; where wicked Men and damned Souls will be their Companions; where Devils and all the Furies of Darkneſs will be their Tormentors. This, this will be the Condition of thoſe who forget God, who lead a wicked and impenitent Courſe of Life.

And is not this enough to perſuade you, is not this enough to deter you from the Commiſſion of Sin, to engage you in a Courſe of Piety and Religion, and to make you tremble at the Thoughts of a wicked Action? Sure I am, if this be not, I know not what is: For, if the Terrors of the Lord will not reſtrain you, if the Threatening of extreme Vengeance will not diſſuade you, no Argument nor Conſideration will move or affect you.

But, that I may be wanting in nothing, and that I may diſcharge my Duty by encouraging the Virtuous, as well as by diſcouraging the Vicious, let me add that Recompence, that glorious Recompence, which God, who cannot lye, hath promiſed, and will, agreeably to his holy Purpoſe, beſtow on all thoſe who, by a patient Continuance in Well-doing, ſeek for Glory and everlaſting Felicity, that Reward of Inheritance, incorruptible and undefiled, reſerved in Heaven for thoſe who, by a Perſeverance in their Duty, wait for Glory, Honour, and Immortality.

This, my good Child, will be ſufficient Recompence for all your Endeavours, for all the Pains and Difficulties you run through, or may probably ſtruggle or contend with; when for the Sufferings of a few, very few Years, you ſhall be rewarded with immortal Glory

Glory in Heaven, and there for ever dwell with that bleſſed Society, who, from their Praiſes and Adorations upon Earth, are tranſlated to the glorious Liberty of the Sons of God, and are now, and will be for ever, glorifying his Name, ſinging Hallelujah to the King of Heaven, and unto the Lamb that ſitteth upon the Throne for ever and ever.

GOD's Judgment upon the Wicked.

From Scripture.

IF thou wilt not hearken unto the Voice of the Lord thy God, to obſerve and do all his Commandments, curſed ſhalt thou be when thou goeſt out. The Lord ſhall ſend upon thee Curſing, Vexation, and Rebuke, in all that thou ſetteſt thy Hand unto for to do, becauſe of the Wickedneſs of thy Doings, whereby thou haſt forſaken him.

Thou ſhalt not proſper in thy Ways; neither ſhall thy Subſtance continue; neither ſhalt thou prolong the Perfection of it upon the Earth.

The Wicked are reſerved for the Day of Deſtruction: They ſhall be turned into Hell, where the Worm dieth not, and the Fire is not quenched.

Then the Unbelieving, the Abominable, and Murderers, and Whoremongers, and Idolaters, and Liars, and whoſoever is not found written in the Book of Life, ſhall be caſt into the Lake of Fire, where they ſhall be tormented with Fire and Brimſtone; and they ſhall have no Reſt Day nor Night, and the Smoke of their Torment aſcendeth up for ever.

Conſider this, ye that forget God, leſt Judgment and Juſtice take hold of you, and there be none to deliver: For it is a fearful Thing to fall into the Hands of the living God.

The

The Glorious Rewards of the Righteous.

From Scripture.

THE Righteous ſhall hold on in his Way, and be ſtronger and ſtronger, and they that love the Lord ſhall be as the Sun, when he goeth forth in his Light.

The juſt Man walketh in his Integrity; his Children are bleſſed after him. The Generation of the Upright ſhall be bleſſed.

Thou ſhalt make thy Prayer unto Him, and he ſhall hear thee: Thou ſhalt alſo decree a Thing, and it ſhall be eſtabliſhed unto thee; and the Light ſhall ſhine upon thy Ways.

Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out; for the Righteous ſhall ſhine forth as the Sun in the Kingdom of their Father, and they that be wiſe ſhall ſhine as the Brightneſs of the Firmament, and they that turn many unto Righteouſneſs, as the Stars for ever and ever.

WORDS *of the ſame Sound, but differently ſpelled.*

ACTS *Deeds*
Axe *to hew with*
Ail *Pain*
Ale *Drink*
Air *wherein we breathe*
Heir *to an Eſtate*
Alley *narrow Way*
Ally *Confederate*
All *the Whole*

Awl *a Tool*
Altar *for Sacrifice*
Alter *to change*
Aunt *a Relation*
Ant *a Piſmire*
Arrant *notorious*
Errant *wandering*
Errand *Meſſage*
Array *Order*
Array *Clothing*
Aſcent *Going up*

Aſſent *Agreement*
Aſſiſtance *Help*
Aſſiſtants *Helpers*
Ay *for ever*
Aye *or yea*
Aloud *a Noiſe*
Allow'd *granted*
Amiſs *wrong*
A Miſs *a Girl*
Augur *a Soothſayer*
Augre *for Carpenter*

Bacon.

Bacon *Hog's Fleſh*
Baken *in an Oven*
Bald *without Hair*
Bawl'd *cried out*
Bail *Security*
Bale *of Goods*
Barberry *a Fruit*
Barbary *a Country*
Bare *naked*
Bear *a Beaſt*
Baſe *vile*
Baſs *in Muſic*
Be *being*
Bee *for Honey*
Beat *with a Stick*
Beet *an Herb*
Beer *to drink*
Bier *for a Corpſe*
Berry *a Fruit*
Bury *the Dead*
Blew *did blow*
Blue *a Colour*
Boar *a Beaſt*
Bore *a Hole*
Boor *a Country Fellow*
Bough *a Branch*
To bow *or bend*
Bread *Corn*
Bred *educated*
Boy *a Lad*
Buoy *of an Anchor*
Buy *or ſell*
By *near*
Bolt *of a Door*
Boult *of a Mill*
Breeches *to wear*
Breaches *broken Places*
Bruit *a Report*
Brute *a Beaſt*
Burrow *for Rabbits*
Borough *Corporation*
Bel *an Idol*
Bell *to ring*
To call *to ſpeak loud*
A Cawl *of a Periwig*
Catch *to take hold*
Ketch *a ſmall Ship*
Cellar *of Drink*
Seller *of Ware*
Centaury *the Herb*
Century 100 *Years*
Sentry *a Guard*
Choler *Anger*
Collar *for the Neck*
Coat *to put on*
Quote *the Scripture*
Couſin *a Relation*
Cozen *to cheat*
Cygnet *a young Swan*
Signet *a Seal*
Ciel *a Room*
Seal *a Letter*
Caen *in Normandy*
Cain *the Murderer*
Cane *to walk with*
Cannon *a Gun*
Canon *a Rule*
Capital *chief*
Capitol *a Tower in Rome*
Cenſer *for Incenſe*
Cenſor *Reformer*
Cenſure *judgment*
Chair *to ſit on*
Chare *a Job of Work*
Clauſe *of a Sentence*
Claws *of a Bird*
Cymbal *an inſtrument*
Symbol *a Mark*
Dear *coſtly*
Deer *in the Park*
Deceaſe *Death*
Diſeaſe *Sickneſs*
Deſcent *a Going down*
Diſſent *diſagree*
Dew *on the Graſs*
Due *Debt*
Dough *for Bread*
Doe *a Female Deer*
Done *finiſh'd*
Dun *Colour*
Deign *to vouchſafe*
Dane *of Denmark*
Deep *low in the Earth*
Dieppe *a Town in France*
Derbe *a City in Aſia*
Derby *in England*
Deſart *a Wilderneſs*
Deſert *to forſake*
Down *Feathers*
Down *a Plain*
Doer *an Actor*
Door *to open*
Dace *a Fiſh*
Days *Time*
Doſt *or doeſt*
Duſt *of the Earth*
Eaſter *a Feſtival*
Eſther *Queen*
Eaſt *Wind*
Yeaſt *Barm*
Except *unleſs*
Accept *or take*
Earn *Wages*
Yearn *to compaſſionate*
Eaten *devoured*

Eto

Eton *a Town's Name*
Er *the Son of Judah*
Err *to miſtake*
Fane *a Weathercock*
Fain *very willingly*
Feign *counterfeit*
Fair *beautiful*
Fare *Pay for Paſſage*
Flay *the Skin*
Flea *a Vermin*
Flee *to eſcape*
Floor *of a Room*
Flour *of Meal*
Flower *in a Garden*
Francis *a Man*
Frances *a Woman*
Forth *abroad*
Fourth *Number*
Fur *of a Hare ſkin*
Fir *Tree*
Faint *weary*
Feint *a falſe March*
Felon *a Criminal*
Fellon *a Whitloe*
Fillip *with the Finger*
Phillip *a Man's Name*
Foul *naſty*
Fowl *a Bird*
Form *ſhape*
Form *to ſit on*
Flank *or Belly*
Flank *or Side of an Army*
Fleam *to let Blood with*
Phlegm *a cold watry Humour*
Fought *did fight*
Fault *or Treſpaſs*
Grater *for Nutmeg*

Greater *larger*
Geſture *Behaviour*
Jeſter *merry Fellow*
Great *big*
Grate *for Coals*
Gray *Colour*
Grey *a Badger*
Hauk *or Spit*
Hawk *a Bird*
Hair *on the Head*
Hare *to hunt*
Hart *a Buck*
Heart *of a Man*
Heal *to cure*
Heel *of the Foot*
Hear *to hearken*
Here *in this Place*
Higher *above*
Hire *Wages*
Hull *or Huſk*
Hull *a Town's Name*
Him *a Perſon*
Hymn *a divine Song*
Haſh *to mince Meat*
Harſh *ſevere*
Hoar *Froſt*
Whore *a lewd Woman*
Hole *Hollowneſs*
Whole *entire*
Hollow *empty*
Hallow *to make holy*
Holy *pious*
Wholly *entirely*
Hoop *for a Tub*
Whoop *to cry out*
I *myſelf*
Eye *to ſee with*
I'll *I will*
Aiſle *of a church*
Iſle *an iſland*
Oil *of Olives*

Imply *to ſignify*
Employ *Work*
In *within*
Inn *for Travellers*
Incite *Stir up*
Inſight *Skill*
Indict *accuſe*
Indite *a Letter*
Ingenious *witty*
Ingenuous *ſincere*
Kind *loving*
Kine *Cows*
Knave *diſhoneſt*
Nave *of a Cart Wheel*
Knight *by Honour*
Night *the Evening*
Lo *behold*
Low *down*
Lade *the Water*
Laid *placed*
Lain *did lay*
Lane *narrow Paſſage*
Latin *old Roman*
Latten *Tin*
Leaſe *a Demiſe*
Lees *of Wine*
Leper *leprous*
Leaper *that leapeth*
Leſſen *to make leſs*
Leſſon *a Reading*
Leſt *for Fear*
Leaſt *ſmalleſt*
Limb *a Member*
Limn *to paint*
Line *Length*
Loin *of Veal*
Loſe *to ſuffer Loſs*
Looſe *to let go*
Lower *to let down*
Lour *to frown*

Mail

An ALPHABET *of* COPIES *for* CHILDREN.

Single Lines.

ABſtain from all Appearance of Evil.
Buy the Truth, and ſell it not.
Ceaſe, my Son, to hear the Inſtruction that cauſeth to err.
Do not render Evil for Evil unto any Man.
Even a Child is known by his Doing.
Faithful are the Words of a Friend.
Get Wiſdom, get Underſtanding, and forget it not.
Hear Inſtruction, be wiſe, and refuſe it not.
In the Multitude of Counſellors there is Safety.
Keep thy Heart with all Diligence.
Lying Lips are Abomination to the Lord.
My Son, if Sinners entice thee, conſent thou not.
Now exhort young Men to be ſober minded.
Open Rebuke is better than ſecret Hatred.
Poverty and Shame attend thoſe that refuſe Inſtruction.
Queſtions fooliſh and unlearned avoid.
Remember thy Creator in the Days of thy Youth.
Strive not with a Man who has done thee no Wrong.
The Fear of the Lord is the Beginning of Wiſdom.
Unto the Upright there ariſes Light in Darkneſs.
Wiſdom is the principal Thing, therefore get Wiſdom.
Young Men ſee that you honor the Aged.

Another ALPHABET.

ADVERSITY makes a Man wiſe.
By doing nothing we learn to do ill.
Confeſſion of a Fault makes half Amends.
Do Good, and mind not to whom.
Every Man is a Pilot in a calm Sea.
Flee Pleaſure, and it will follow you.
God, our Parents, and our Maſters, can't be requited.
He that pitieth another remembers himſelf.
If two are away, one may keep Counſel.
Keep thy Heart cloſe, and thy Countenance open.

Life

Life without a Friend is Death with a Witneſs.
Meddle not where thou haſt nothing to do.
No Gains without Pains.
One Ounce of Diſcretion is worth a Pound of Wit.
Pain is forgotten when Gain follows.
Rely not on another for what you can do yourſelf.
Seek not to be rich, but happy.
There is no Companion like the Penny.
Valour can do little without Diſcretion.
Where there is no Fault there needs no Pardon.
Xenophon accounted the wiſe Man happy.
Young Men go to Death, but Death goes to old Men.
Zeal in a good Cauſe will merit Applauſe.

DOUBLE LINES *in* VERSE.

APE like, fond Parents act extremely ill,
While with Embraces whom they love they kill.

Brave Deeds, and ſpotleſs Virtue have
Rewards which ſhall outlive the Grave.

Content is all we aim at with our Store,
And, having that with little, need no more.

Deſpiſe the World, with all its fading Joys;
Compar'd with heav'nly Things, they're trifling Toys.

Example is a living Law, whoſe Sway
Men more than all the written Laws obey.

Fear timely comes before a Fault's begun:
He fears too late who fears not 'till 'tis done.

Greatneſs, thou gaudy Torment of our Souls,
The wiſe Man's Chain, th' Idolatry of Fools!

He who bewails, and not forſakes, his Sin,
Confeſſes only what he'll do again.

Immodeſt Words admit of no Defence,
For Want of Decency is Want of Senſe.

Know when to ſpeak, and ſilent when to ſit;
Fools, ſilent, often paſs for Men of Wit.

Life for Delays and Doubts no Time does give;
None ever yet made Haſte enough to live.

Mankind one Day ſerene and free appear,
The next they're cloudy, ſullen, and ſevere.

No State or Age of human Life can be
From the Inſults of bold Affliction free.

Our Reformation never can prevail,
Where Precepts govern, and Examples fail.

Patterns of Labour we ſhall never want,
While we behold the ſmall, but painful Ant.

Quietneſs love, hate all Debate and Strife,
Your Mind inform, and well reform your Life.

Remember Death, think every Day your laſt;
Lament all Vanities and Follies paſt.

Sorrow and Joy are ne'er diſguis'd by Art,
Our Foreheads ſhew the Secrets of our Heart.

Titles may ſet a Gloſs upon our Name,
But Virtue only is the Life of Fame.

View all the habitable World; how few
Know their own Good, and, knowing it, purſue!

We to ourſelves may all our wiſhes grant,
For, nothing coveting, we nothing want.

Xantippe brawls, while *Socrates* is ſtill,
Yet ne'er was quiet, though ſhe had her Will.

Yeſterday's paſt, To-morrow's none of thine;
To-day thy Life to virtuous Acts incline.

Zeal is a Fire, and uſeful in its Kind;
But nothing is more dangerous, if blind.

A COLLECTION *of* SENTENCES. †

ALL Acts of Piety and Virtue are not only delightful for the preſent, but they leave Peace and Contentment behind them; a Peace that no outward Violence can interrupt, or take from us.

† From Abp. Tillotſon, Dr. South, Mr. Nelſon, Mr. Addiſon, &c.

Anger

Anger is a Fit of Madneſs; and he that is paſſionate and furious, deprives himſelf of his Reaſon, ſpoils his Underſtanding, and helps to make himſelf a Fool.

As it requires but very ſmall Abilities to diſcover the Imperfections of another, ſo we find that none are more apt to turn their Neighbours into Ridicule than thoſe who are moſt ridiculous in their own private Conduct.

A Man ſhould conſider that an Injury is not to be meaſured by the Notion of him that gives, but of him that receives it.

As he that can revenge an Injury, and will not, diſcovers a virtuous and magnanimous Diſpoſition of Soul; ſo he that can return a Kindneſs, and dares not, ſhews a mean and contemptible Spirit, and proves himſelf a deſpicable Lump of Ingratitude.

Beware of a Man that has no Regard for his own Reputation, ſince it is not likely he ſhould have any for yours.

He that is told of a Fault, and ſays he does not care, merits Contempt.

Be very cautious in believing Ill of your Neighbour, but more cautious in reporting it.

Compare the Miſeries on Earth with the Joys of Heaven, and the Length of the one with the Eternity of the other; ſo ſhall your Journey ſeem ſhort, and your Trouble little.

Chiding or Rebukes ſhould be generally mild and gentle, but yet, nevertheleſs, ſuch as may carry ſome Weight and Authority along with them, ever obſerving a Mean betwixt too great Eaſineſs, and breaking out into angry and contumelious Language.

Do for your Enemy as much as you can, and what is not in your Power pray to God to do for him.

Don't ſpeak reproachfully of any man; for ſuch Injuries are ſeldom forgotten, and may prove an Hindrance to thy Preferment.

Every one would be thought to be in Love with Heaven, and yet few are willing to leave the Earth; ſo much at Variance is Mankind with itſelf.

Envy is an ill-natured Vice: it is made up of Meanneſs and Malice; it wiſhes the Force of Goodneſs reſtrained, and the Meaſure of happineſs abated; it laments at the Sight of proſperity, and ſickens at the Sight of Health.

Few take Care to live well, but many to live long; though it is in a Man's Power to do the former, but in no Man's Power to do the latter.

For a Perſon to imagine that he can ſo far impoſe upon the World, by vain-glorious and oſtentatious Appearances, as to eſtabliſh a laſting Reputation, is to ſuppoſe the Publick intolerably weak, and himſelf the greateſt Maſter of Learning.

Give your Heart to your Creator, Reverence to your Superiors, Honour to your Parents, your Boſom to your Friend, Diligence to your Calling, Ear to good Counſel, and Alms to the Poor.

God encourages us to be good by glorious Promiſes, and deters from Ills by ſevere Threatenings. If neither of theſe will do, we are loſt.

He that takes an ungrateful Man into his Boſom is well nigh ſure to be betrayed; and it is no longer Charity, but Folly, to think of obliging the common Enemies of Mankind.

It is the greateſt Folly in the World for a Man to offend his Conſcience to pleaſe his Humour, and only for his Reſt to loſe two of the beſt Friends he has in the World, God and his own Soul.

It is the Part of a wiſe Man to look to the End of Things, not only to conſider the preſent Pleaſure and Advantage of any Thing, but alſo the ill Conſequences of it for the future, and to balance them one againſt the other.

Ingratitude is abhorred both by God and Man, and there is a certain Vengeance attends thoſe that repay Evil for Good, and ſeek the Ruin of their Friends.

It is below the Dignity of a great Mind to entertain Conteſts with People that have neither Quality nor Courage, beſides the Folly of contending with a miſerable Wretch, where the very Competition is a Scandal.

Judge not, that ye be not Judged, is a very plain Precept, and attended with a Threat, which ſhould make us tremble at the Thought of doing an Injuſtice to another's Reputation; for, if to think Ill of them be forbidden, what muſt it be to ſpeak Ill? If to ſuſpect be criminal what is to accuſe?

Keep your own Secrets; for, if you diſcover them to another, and he reveals them, you ſhould pardon him for it, ſince he is only treacherous by your Example.

Let

Let him be virtuous whom you would make your Friend; for an ill Man can neither love long, nor be long beloved; and the Friendſhips of wicked Men may rather be called Conſpiracies than Friendſhips.

Love Labour. If you do not want it for Food, you may for Phyſic; it ſtrengthens the Body, invigorates the Mind, and prevents the fatal Conſequence of Idleneſs.

Labour not only to know what you ought, but to practiſe what you know; and be careful to make others better by your good Council, or at leaſt not to make them worſe by your Example.

Make Choice of ſuch Company which you can improve, or which can improve you; and, if your Companion cannot make you, and you cannot make him, better, rather leave him bad, than grow worſe by him.

Men, who neglect God, neglect their own Safety, and are active to procure their own Ruin; they flee from their own Happineſs, and purſue their own Miſery, and make Haſte to be undone.

No true Friendſhip can be, unleſs among good Men. Vicious Men may divert, and crafty Men barter good Turns for their Intereſt; but only wiſe and juſt Men can give a laſting Entertainment.

Other Evils may be forced upon us, whether we will or no; but no Man is wicked or vicious but by his own Choice.

Obligations and Benefits are caſt away upon two Sorts of People; thoſe that do not underſtand them, and thoſe that are not ſenſible of them.

Of all Aſſociations there is none ſo firm and noble as when virtuous Men are linked together by a Correſpondence of Manners, and Freedom of Converſation.

Prefer ſolid Senſe to Wit; never ſtudy to be diverting without being uſeful; commend nothing ſo much as ſtrict Virtue; let no Jeſt intrude upon good Manners; nor ſay any Thing that may offend a chaſte Ear.

Quintillian, an accurate Judge of Men, was pleaſed with Boys who wept when their School-fellows out-did them; for the Senſe of Diſgrace would make them emulous, and Emulation would make them Scholars.

Recreation after Buſineſs is allowable; but he that follows his Recreation inſtead of his Buſineſs, ſhall, in a little Time, have no Buſineſs to follow.

Religion

Religion is the moſt chearful Thing in the World, and forbids us nothing but what corrupts the Purity of our Minds, and breaks the Force and Vigour of them.

Religion gives Part of its Reward in hand, preſent Comfort and Satisfaction of having done our Duty; and, for the reſt, it offers the beſt Security that Heaven can give.

Religion does not conſiſt in idle Talk, but in real Effects, in a ſincere Love of God and our Neighbour, in a pious Devotion towards the Divine Majeſty, and in the virtuous Actions of a good Life.

Saving Knowledge is the Perfection of Knowledge; and to be wiſe to Salvation is conſummate Wiſdom.

Some People are loſt for want of good Advice; others for want of giving good Heed to it; and ſome again take up Reſolutions before-hand never to mend.

Some Vices pretend to bring great Pleaſures along with them, and they may perhaps be attended with much Pomp and Noiſe; but then it is to be conſidered they are but as the Sports of Children and Fools, loud and clamorous; or, as *Solomon* elegantly compares them, like the crackling of Thorns under a Pot, which makes a little Noiſe, and a ſudden Blaze that is preſently over: But the ſerious and the manly Pleaſures, the ſolid and ſubſtantial Joys, are only to be found in the Ways of Religion and Virtue.

There is no Security in wicked Company, where the Good are often made bad, and the Bad always worſe If your Buſineſs lead you into ſuch Company, take Care you do not dwell there.

To be happy is not only to enjoy the Pleaſures of Senſe, but Peace and Tranquillity of Mind.

Two Things make any Courſe of Life eaſy; preſent Pleaſure, and the Aſſurance of a future Reward.

The Pleaſures of a holy Life have this particular Advantage of all worldly Joys, that we ſhall never be weary of them, we cannot be cloyed with the frequent Repetition of them, nor by the long Enjoyment of them.

The moſt ſenſual Man that ever was in the World, never felt his Heart touched with ſo delicious and laſting a Pleaſure as that which ſprings from a clear Conſcience, and a Mind fully ſatisfied with its own Actions

To be always talking in Company is aſſuming an inſufferable Superiority over it; it looks as if you took them for your Pupils, and thought they wanted your Inſtruction.

There

There are ſome Men like ſome Snakes; 'tis natural for them to be doing Miſchief; and the greater the Benefits on the one Side, the more implacable the Malice on the other.

Value no Man for his Opinion, but eſteem him according as his Life correſponds with the Rules of Piety and Juſtice. A Man's Actions, not his Conceptions, render him valuable.

We are in nothing more unhappy than in not being ſenſible of our own Unhappineſs.

We may as well expect that God ſhould make us rich without Induſtry, as make us good without our Endeavours.

What Clearneſs is to our Eye, ſo the Purity of our Mind is to our Reaſon and Underſtanding.

Xenophon commends the *Perſians* for the prudent Education of their Children, who would not admit them to effeminate their Minds with amorous Stories, being ſufficiently convinced of the Danger of adding Weight to the Bias of corrupt Nature.

Xenocrates holding his Peace at ſome detracting Diſcourſe, they aſked him, Why he did not ſpeak? Becauſe, ſays he, I have ſometimes repented of Speaking, but never of holding my Peace.

You may as well feed a Man without a Mouth, as give Advice where there is no Diſpoſition to receive it.

You would weep, if you knew that you were to live but one Month: and yet you laugh now, when you do not know whether you ſhall live an Hour.

Zeno uſed to ſay, A Man muſt live, not only to eat and drink, but to uſe this Life for the obtaining a better.

The ſame Philoſopher, hearing a young Man ſpeak too freely, ſaid, *For this Reaſon we have Two Ears and but One Tongue, becauſe we ſhould hear much and ſpeak little.*

PRAYERS *to be uſed by* YOUNG SCHOLARS.

A MORNING PRAYER.

GLORY be to Thee, O Lord, who haſt preſerved me from the Perils of the Night paſt, who haſt refreſhed me with Sleep, and raiſed me up again to praiſe thy Holy Name! I humbly

[illegible] Father,
[illegible]
[illegible]
[illegible]

amiſs in me this Day in my Thoughts, Words, and Actions. Make me, O Lord, thoroughly ſenſible of the great Weakneſs and Corruption of my Nature, and the many Errors of my Life. Aſſiſt me, I pray Thee, in making it my conſtant Endeavour to reſiſt and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to encreaſe in the Knowledge and Love of Thee, my God, and of my Saviour Jeſus Chriſt. Shew me the Way in which I ſhould walk whilſt I am young, and grant that I may never depart from it. Bleſs to me, I pray, whatſoever good Inſtructions have been given me this Day; held me carefully to remember them, and duly to improve them, that I may be growing in Knowledge, Wiſdom, and Goodneſs.

Bleſs and defend, I beſeech Thee, our moſt gracious Sovereign Lord King *George*, his Iſſue, and all the Royal Family.

I humbly beg thy Bleſſing alſo upon all our Spiritual Paſtors and Maſters, all my Relations and Friends, particularly my Father and Mother, *&c.* and every one in this Houſe. Let it pleaſe Thee to guide us all in this Life preſent, and conduct us to thy heavenly Kingdom.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Bleſſing, thro' Jeſus Chriſt our only Lord and Saviour; in whoſe Words I conclude my Prayers. *Our Father, &c.*

Another which will ſerve either for Morning or Evening.

UNTO thy Care and Protection, O heavenly Father! I commit myſelf this Day. Preſerve me from all Evil, from Lying, taking thy holy Name in vain, profaning the Sabbath, or doing any Thing contrary to thy Divine Will and Command. By thy Grace enable me to do my Duty; that neither Sloth, Idleneſs, nor ill Company, may occaſion the Neglect of it; that I may be dutiful to my Parents, obedient to my Governors, Teachers, Spiritual Paſtors, and Maſters; that I may love Thee above all Things, and make thy Laws the Rule and Guide of my Actions. Preſerve me from all Misfortunes and Accidents; leave me not to myſelf, to my own weak and ſhallow Underſtanding; but ſo guide and direct, ſo keep and preſerve me, that I may live in thy Fear here, and be crowned with thy Favour hereafter. Bleſs my Father and Mother, my Siſter and Brother, [my Schoolmaſter,

ter, or Schoolmiſtreſs] Relations, and all Mankind. Bleſs all Schools and Nurſeries of true Religion, particularly that in which I am educated; help me to improve in Learning, but particularly in the Ways of thy Laws, and in the Works of thy Commandments. By thy Providence defend and keep me this [Day or Night] from all Evil, and by thy Holy Spirit continually ſupport and aſſiſt me. Grant theſe my Petitions, merciful Lord, for the Sake of thy only Son Jeſus Chriſt, who hath taught and commanded us to ſay, *Our Father, &c.*

An Ejaculatory Prayer, to be uſed by every Child when he enters into the Church.

SURELY the Lord is in this Place! How awful is this Place! This is none other but the Houſe of God! This is the Gate of Heaven!

Bleſſed are they who dwell in this Houſe; they will always be praiſing Thee.

When he firſt enters in his Seat.

LORD! I am now in thy Houſe, aſſiſt me, I pray Thee, and accept of my Services: Let thy Holy Spirit help my Infirmities, diſpoſing my Heart to Seriouſneſs, Attention, and Devotion, to the Honour of thy Holy Name, and the Benefit of my Soul, through Jeſus Chriſt my Saviour. *Amen.*

Before he Leaves his Seat.

BLESSED be thy Name, O Lord, for this Opportunity of attending Thee in thy Houſe and Service! Make me, I pray Thee, a Doer of thy Word, and not a Hearer only. Accept both us and our Sacrifices, thro' our only Mediator, Jeſus Chriſt. *Amen.*

GRACE before Meat.

BLESS, O Lord! theſe thy Creatures to our Uſe, and us to thy Service, through Chriſt our Lord. *Amen.*

GRACE after Meat.

BLESSED and praiſed be thy holy Name, O Lord, for this and all other thy Bleſſings beſtowed upon us through Jeſus Chriſt our Lord. *Amen.*

HYMNS

HYMNS.

A MORNING HYMN.

By Biſhop KENN.

AWake, my Soul, and with the Sun
Thy daily Stage of Duty run:
Shake off duſt Sloth, and early riſe,
To pay thy Morning Sacrifice.
Redeem thy miſpent Time that's paſt:
Live this Day as if 'twere thy laſt:
T' improve thy Talents take due Care;
'Gainſt the Great Day thyſelf prepare.
Let all thy Converſe be ſincere;
Thy Conſcience as the Noon day clear:
Think how th' All ſeeing God thy Ways,
And all thy ſecret Thoughts, ſurveys.
'Wake and lift up thyſelf, my Heart,
And with the Angels bear thy Part;
Who all Night long unweary'd ſing
Glory to the eternal King.
I wake, I wake, ye heav'nly Choir,
May your Devotion me inſpire!
That I like you my Age may ſpend,
Like you may on my God attend.
May I like you in God delight,
Have all Day long my God in Sight;
Perform like you my Maker's Will:
O may I never more do ill!
Glory to Thee, who ſafe haſt kept,
And haſt refreſh'd me while I ſlept:
Grant, Lord, when I from Death ſhall 'wake,
I may of endleſs Life partake!
Lord, I my Vows to Thee renew;
Scatter my Sins as Morning Dew;
Guard my firſt Spring of Thoughts and Will,
And with thyſelf my Spirit fill.
Direct, controul, ſuggeſt this Day
All I deſign, or do, or ſay;
That all my Powers, with all their Might,
In thy ſole Glory may unite.

Praiſe God, from whom all Bleſſings flow!
Praiſe Him, all Creatures here below!
Praiſe him above, y' Angelic Hoſt!
Praiſe Father, Son, and Holy Ghoſt.

An Evening Hymn.

By the ſame.

GLORY to Thee, my God this Night,
For all the Bleſſings of the Light:
Keep me, O keep me, King of Kings,
Under thy own Almighty Wings!
Forgive me, Lord, for thy dear Son,
The Ills that I this Day have done;
That with the World, myſelf, and Thee,
I, ere I ſleep, at Peace may be.
Teach me to live, that I may dread
The Grave as little as my Bed;
Teach me to die, that ſo I may
Triumphant riſe at the Laſt Day.
O may my Soul on Thee repoſe,
And with ſweet Sleep my Eye-lids cloſe:
Sleep, that may me more vigorous make
To ſerve my God when I awake,
When in the Night I ſleepleſs lie,
My Soul with heav'nly Thoughts ſupply;
Let no ill Dreams diſturb my Reſt,
No Pow'rs of Darkneſs me moleſt.
Let my bleſt Guardian, whilſt I ſleep,
Cloſe to my Bed his Vigils keep;
Divine Love into me inſtil,
Stop all the Avenues of Ill;
Thought to Thought with my Soul converſe;
Celeſtial Joys to me rehearſe;
And in my ſtead, all the Night long,
Sing to my God a grateful Song.
Praiſe God from whom, *&c.*

A Morning Hymn.

By the ſame.

LORD, now my Sleep does me forſake,
The ſole Poſſeſſion of me take:
Let no vain Fancy me illude,
No one impure Deſire intrude.

My

My Soul when I ſhake off this Duſt,
Lord, in thy Arms I will intruſt:
O make me thy peculiar Care!
Some heav'nly Manſion me prepare.
Give me a Place at thy Saints' Feet,
Or ſome fall'n Angel's vacant Seat:
I'll ſtrive to ſing as loud as they,
Who ſing above in brighter Day.
O may I always ready ſtand
With my Lamp burning in my Hand!
May I in Sight of Heav'n rejoice,
Whene'er I hear the Bridegroom's Voice!
Glory to Thee, in Light array'd,
Who Light thy Dwelling-place haſt made!
An immenſe Ocean of bright Beams
From thy All-glorious Godhead ſtreams.
The Sun, in its Meridian Height,
Is very Darkneſs to thy Sight:
My Soul O quicken and enflame
With Thought and Love of thy great Name;
Bleſt Jeſu! Thou, on Heaven intent,
Whole Nights haſt in Devotion ſpent;
But I, frail Creature, ſoon am tir'd,
And all my Zeal is ſoon expir'd.
Shine on me, Lord, new Life impart,
Freſh Ardours kindle in my Heart;
One Ray of thy all-quick'ning Light
Diſpels the Sloth and Clouds of Night.
Lord, leſt the Tempter me ſurprize,
Watch over thine own Sacrifice:
All looſe, all idle Thoughts caſt out,
And make my very Dreams devout.
Praiſe God, &c.

A Pastoral Hymn.

By Mr. ADDISON.

THE Lord my Paſture ſhall prepare;
And feed me with a Shepherd's Care
His Preſence ſhall my Wants ſupply,
And [illegible] me with a watchful Eye.

My Noon-day Steps he ſhall attend,
And all my Midnight Hours defend.
When in the ſultry Glebe I faint
Or on the thirſty Mountain pant;
To fertile Vales and dewy Meads,
My weary wand'ring Steps he leads,
Where peaceful Rivers, ſoft and ſlow,
Amid the verdant Landſkip flow.
Though in the Paths of Death I tread,
With gloomy Horrors overſpread,
My ſtedfaſt Heart ſhall fear no Ill,
For thou, O Lord, art with me ſtill;
Thy friendly Crook ſhall give me Aid,
And guide me through the dreadful Shade.
Though in a bare and rugged Way,
Through devious lonely Wilds I ſtray,
Thy Bounty ſhall my Pains beguile,
The barren Wilderneſs ſhall ſmile,
With ſudden Greens and Herbage crown'd,
And Streams ſhall murmur all around.

ANOTHER.

By Sir JOHN DENHAM.

O LORD, my God, my Songs to Thee
Shall, like Thyſelf, immortal be;
For ever I'll thy Praiſe expreſs,
And ev'ry Day thy Name will bleſs.
Great is the Lord: His Praiſe no Bounds
Confine, no Line his Greatneſs ſounds.
That Generation which ſucceeds,
Shall learn from this thy mighty Deeds.
The Honour of thy Majeſty
I'll ſing, how wonderful! how high!
The Meaſures of thy Grace who know?
Thy Mercy's ſwift, thy Anger ſlow.
God's Majeſty, his Pow'r, the State
Of his Dominion, Saints relate;
So large, ſo laſting, ſo renown'd,
As neither Place nor Time ſhall bound;

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PRACTICAL INTRODUCTION

TO

ENGLISH GRAMMAR.

CHAP. I.

LETTERS, &c.

Q. WHAT are the Principles of Engliſh Grammar?

A. Letters, Syllables, Words, and Sentences.

Q. How many Letters are there in the Alphabet?

A. Twenty-ſix; five of which, viz. *a*, *e*, *i*, *o*, and *u*, are called Vowels, and the reſt Conſonants.

Q. What is a *Diphthong?*

A. Two Vowels joined together in one Syllable.

Q. What is a *Tripthong?*

A. Three Vowels joined in one Syllable.

Q. What is a *Syllable?*

A. That Sound which is formed by pronouncing any Part of a Word; as, Gram-mar, Wri-ting, &c.

Q. What is the beſt Rule for dividing Words in Spelling?

A. To divide them as they are naturally divided in a right Pronunciation.

CHAP. II.

WORDS.

Q. HOW many Sorts of Words, or Parts of Speech, have we in Engliſh.

A. Nine, viz. ARTICLE, NOUN, (1) ADJECTIVE, PRONOUN, VERB, ADVERB, PREPOSITION, CONJUNCTION, and INTERJECTION.

SECT. I. ARTICLE.

Q. What is an ARTICLE?

A. A word prefixed to Nouns; (2) to ſhew how far the ſignification of ſuch nouns extends.

Q. How many articles are there?

A. Two: viz *a* (3) and *the*.—*a* is called indefinite, and *the* is called definite.

Q. Give an example of their uſe.

A. *The* welfare of *a* child is *the* glory of *a* father.

SECT. II. NOUN.

Q. What is a NOUN?

A. The name of any perſon, place or thing; as *John*, *Thomas*, *book*, *pen*, &c.

Q. How many ſorts of nouns are there?

A. Two; *common* and *proper*. (4)

Q. What are *common* nouns?

A. Such as comprehend kinds or ſpecies; as, *man*, *river*, *town*, &c.

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(1) Nouns may be called either *ſubſtantives* or *nouns*.

(2) This muſt be underſtood of nouns common, in general.

(3) It muſt be obſerved that the article *a* is always changed into *an* when the next word begins with a vowel or ſilent *h*.

(4) There are ſome nouns which are called *abſtract nouns*.—They are ſuch as relatete the powers of the ſoul only; as *love*, *truth*, *hope*, &c.

Q. What

Q. What are *proper* nouns?

A. Such as denote individuals; as, *Thomas*, *Thames*, *London*, &c.

Q. Which are the principal things to be conſidered in a noun?

A. *Number*, *Gender*, and *Caſe*.

Q. How many NUMBERS have nouns?

A. Two; *ſingular and plural*.—The ſingular is that which ſpeaks but of one; as, *a book*: and the plural of more than one; as *books*, &c. (5)

Q. What is the moſt general rule for forming the plural number?

A. To add an *s* or *es* to the ſingular; as, *river*, *rivers*; *church*, *churches*, &c.

Q. How is it otherwiſe formed?

A. If the ſingular end in y, to change the *y* into *ies*, as *gallery*, *galleries*; &c.—If it end in *f*, or *fe* into *ves*; as, *calf*, *calves*; *wife*, *wives*, &c (6)

Q. What is GENDER?

A. That property of a noun which diſtinguiſhes one ſex from another.

Q. How many Genders are there?

A. Three: *maſculine*, *feminine* and *neuter*.

Q. What is the *maſculine* gender?

A. That which denotes the *male kind*; as *a boy*.

Q. What is the *feminine* gender?

A. That which denotes the *female kind*; as, a *girl*.

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(5) There are ſome nouns which are of the ſingular number, yet convey an idea of plurality; as, *flock*, *committee*, &c.— Theſe are called *collective nouns*.

(6) A great number of nouns are irregular in the formation of the plural number; as, *gooſe*, *geeſe*; *mouſe*, *mice*; *ox*, *oxen*; *tooth*, *teeth*; *die*, *dice*; *foot*, *feet*, &c.---There are ſome which have two kinds of plurals in uſe; as, criterion, has *criterions* and *criteria*; medium as *mediums* and *media*; focus, has *focuſes* and *foci*, &c.---It may here be obſerved, that ſome nouns form no plural of themſelves; as, *gold*, *ſloth*, *pride*, &c. and that others have no ſingular; as, *annals*, *thanks*, *lungs*, *ſciſſars*, &c.---Some, which end in *y*, have only an *s* added to form the plural, as, *day*, *days*, *way*, *ways*, &c.--- The *y*, in this caſe is part of a dipthong.

Q. What

Q. What is the *neuter* gender?

A. That which denotes neither *maſculine* nor *feminine* gender; as *a pen.*

Q. How many CASES have nouns?

A. Three; *nominative*, *poſſeſſive*, and *objective.*

Q. What is the *nominative* caſe?

A. That ſtate of the noun which barely names a thing; as, a *boy*, &c.

Q. What is the *poſſeſſive* caſe?

A. That ſtate of the noun which ſpeaks of poſſeſſion.

Q. How is the poſſeſſive caſe formed?

A. By adding an *s* with an apoſtrophe before it, or by prefixing the word *of*, to the noun in its nominative ſtate; as, Nehemiah's book; or, the book *of* Nehemiah. (7)

Q. What is the *objective* caſe?

A. That ſtate which a noun is in when acted upon by another; as, *Samuel wrote that copy*:—*copy* is the objective caſe.

SECT. III. ADJECTIVE.

Q. What are ADJECTIVES?

A. Words placed before nouns, to denote the *manners*, *properties*, *affections*, and *qualities* of ſuch nouns; as *good*, *bad*, *white*, *black*, *wiſe*, *fooliſh.*

Q. What *variations* are adjectives ſubject to?

A. Thoſe of three diſtinct forms for expreſſing three different ſtates or degrees of a property or quality; as, *white*, *whiter*, *whiteſt.* (8)

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(7) If the noun end with *s*, ſome writers omit the ſign of this caſe; as for *righteouſneſs ſake*, *warriors arms.* But I would recommend the uſe of the apoſtrophe always, when the noun is in this caſe, whether the additional *s* be added or not; (unleſs the form of the ſentence require the preposition *of*;) as, *righteouſneſs' ſake*; *warriors' arms*; *Thomas' book.*--- The analogy of the language ſeems alſo to require the uſe of the apoſtrophe with the neutral pronoun *it*, when it is in the poſſeſſive caſe; as, *it's* beauty; *it's* ſtrength; *it's* native purity. However this is neglected by many of our beſt writers.

(8) Such adjectives as expreſs the property or quality of bodies ariſing from their figure, admit of one form only; as a *circular* table, a *conical* ſtone.---*Brazen* trumpet, *wooden* bowl, are nearly of the ſame claſs.

Q. What

Q. What are thoſe forms called?

A. *Poſitive*, *comparative*, and *ſuperlative* DEGREES OF COMPARISON.

Q. How are theſe degrees of compariſon formed?

A. The *comparative* is generally formed by adding *r* or *er*, and the *ſuperlative* by adding *ſt* or *eſt* to the *poſitive*;

as, { *great*, the poſ. / *greater*,—com. / *greateſt*,—ſup. } degrees of comp. (9)

Q. How are they otherwiſe formed?

A. The comparative and ſuperlative degrees are ſometimes denoted by the words *more* and *moſt*;

as, { benevolent —— poſ. / *more* benevolent—comp. / *moſt* benevolent—ſup. } degrees (10)

SECT. IV. PRONOUN.

Q. What is a PRONOUN?

A. A word uſed inſtead of a noun, as it's repreſentative.

Q. Which are the principal things belonging to pronouns?

A. *Perſon*, *Number*, *Gender* and *Caſe*.

Q. How many PERSONS have they?

A. Three: *viz.* *I*, the firſt; *thou*, the ſecond; and, *he*, *ſhe*, or *it*; the third.

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(9) This form happens in words of one ſyllable, in ſuch diſſyllables as end in *y*, *l*, or *le*, and in ſuch as have the accent on the laſt ſyllable.

(10) This form moſt commonly happens when the poſitive is a word of many ſyllables.

There are ſome adjectives vaſtly irregular in the formation of the comparative and ſuperlative degrees.

as, { *good*, the poſ. / *better* — comp. / *beſt*——ſuper. } degrees.

and { *bad*, the poſ. / *worſe*. comp. / *worſt*, ſuper. } degrees of compariſon.

Q. What

Q. What NUMBERS have they?

A. The plural to each of the ſingulars juſt mentioned; as, *we*, the firſt; *ye* or *you*, the ſecond; and *they*, the third perſon plural.

Q. Where is the GENDER found?

A. In the third perſon ſingular;

as, { He, the maſc. / She, — fem. / It, — neut. } gender.

Q. How many CASES have pronouns?

A. Three, like nouns; *viz. nominative*, *poſſeſſive*, and *objective*.

Q. Decline the pronouns, according to *perſon*, *gender*, and *caſe*, in the ſingular number.

	Perſons.	*N. Caſe.*	*Poſſ. C.*	*Object. C.*
A.	1	I,	mine, (11)	me;
	2	Thou, (12)	thine,	thee;
	3	He,	his,	him; *maſc. g.*
		She,	her's,	her; *fem. g.*
		It,	it's,	it; *neut. g.*

Q. Decline them in the plural number.

	Perſons.	*Nom. Caſe.*	*Poſſeſſ. Caſe.*	*Obj. Caſe.*
A.	1 —	we,	our's,	us;
	2 —	ye, or you,	your's,	you;
	3 —	they,	their's,	them.

Q. Are not ſome words called PRONOMINAL ADJECTIVES?

A. Yes: they are ſuch words of the pronominal kind, as require ſome noun to be uſed with them. (13)

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(11) *Mine* and *thine*, the poſſeſſive pronouns, were formerly written inſtead of the pronominal adjectives *my* and *thy*, when the following word began with a vowel; as, "By the greatneſs of *thine* arm."——"And bring them to thine everlaſting kingdom;" &c. But this form is now diſuſed.

(12) It is now become cuſtomary on all occaſions, except in our addreſſes to the SUPREME BEING, to uſe the plural *You* of the ſecond Perſon, inſtead of the ſingular *Thou*.——It is thus declin'd: *You*, nom. caſe; *your's* poſſ. caſe; and *you*, object. caſe.

(13) The nouns which belong to pronominal adjectives are oftentimes underſtood without being expreſſed.——As the pronominal adjectives par-

Q. Which

Q. Which are the principal pronominal adjectives?

A. *My, thy, our, your, her, their, this, that, other, ſome, one, none, who, which, that, each, every, either,* &c.

Q. Are any of them declinable?

A. One of them is declined through the three caſes; thus, *who,* nom. c. *whoſe,* poſſ. c. and *whom,* the objective caſe.

Q. Give an example of its uſe in the different caſes.

A. I will conſtantly worſhip that adorable BEING, *who* created me; *whoſe* I am; and *whom* I ought to ſerve continually.

SECT. V. VERBS.

Q. What is a VERB?

A. A word that ſignifies *doing, ſuffering,* or *being.*

Q. How many kinds of verbs are there?

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take of the nature of both adjectives and pronouns, they are, with propriety called by that name.——They may be divided into claſſes of *Poſſeſſives, Definitives, Relatives,* and *Diſtributives.*

Poſſeſſives are my, thy, our, your, her, and their.

Definitives are this, that, other, ſome, one, none, &c. Some of theſe Definitives are ſometimes aſſociated with nouns, to aſcertain ſuch nouns the more forcibly.——They are, in ſuch caſe, called by ſome pronominal articles. HARRIS.

The former of theſe, viz. *this, that, other,* have plurals belonging to them; as, *theſe, thoſe, others. One, other,* and *another,* have ſometimes the poſſeſſive caſe. L.

Relatives are, *who, which,* and *that*; and are either *Interrogatives,* or *Demonſtratives.*—— In the Demonſtrative ſtate, they refer to ſome noun, or perſonal pronoun preceding; and in the interrogative ſtate to ſome one following.——Example, Who ſhall aſcend into the hill of GOD? *He* that hath clean hands and a pure heart, *who* hath not lifted up his mind unto vanity. ——The perſonal pronoun *He* is the word referred to in both ſtates of the Relative *who.*

Diſtributives are *each, every, either.*

We may here obſerve, that *own* and *ſelf,* are ſometimes joined to Poſſeſſives, to expreſs emphaſis or oppoſition. L.

A. Three

A. Three, *active*, *passive*, and *neuter*.

Q. What is an *active* verb?

A. Such as denotes an action upon some certain object, as, Thomas *loves* his book.

Q. What is a *passive verb*?

A. Such as denotes the reception of an action from some agent; as, the book is *loved* by Thomas.

Q. What is a *neuter* verb?

A. Such as denotes a state of being merely; as, *I am*. (14)

Q. Which are the principal things to be remembered in a verb?

A. *Person*, *Number*, *Time*, and *Mood*.

Q. What is the PERSON of a verb known by?

A. For the most part, by it's different endings.

Q. Give examples in the verbs, *write*, *love*, *sing*, and *learn*.

A.
- first person, I *write*;
- second person, thou *writest*;
- third person, he *writes*, or *writeth*.

- 1 — I *love*;
- 2 — thou *lovest*; (15)
- 3 — he *loves*, or *loveth*;

- 1 — I *sing*;
- 2 — thou *singest*;
- 3 — she *sings*, or *singeth*;

- 1 — we *learn*;
- 2 — ye *learn*;
- 3 — they *learn*.

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(14) The neuter verb sometimes signifies an action; but then it is such an action as has no subject to fall on different from the agent; as, I *walk*.

(15) It was observed in note (12) in page 94, that custom has introduced the use of the plural instead of the singular form, in the pronoun of the second person; it must therefore be here noted, that the plural form of the pronoun necessarily requires the use of the plural form of the verb.

Q. How

Q. How are verbs changed to expreſs NUMBER?

A. According to the following examples in the verbs *write* and *ſing*.

Singular Number.		*Plural Number.*
1 Perſon,	I *write*,	we *write*;
2	thou *writeſt*,	ye *write*;
3	he *writes*,	they *write*;
1	I *ſing*,	we *ſing*;
2	thou *ſingeſt*,	ye *ſing*;
3	he *ſings*, or *ſingeth*,	they *ſing*. (16)

Q. How many TIMES have verbs?

A. Three; *preſent*, *paſt*, and *future*.

as, preſent, I *write*; paſt, I *wrote*; future, I *ſhall write*. (17)

Q. What is the MODE of a verb?

A. The *manner* of repreſenting acting, ſuffering, or being.

Q. How many modes are there?

A. Four; *indicative*, *imperative*, *ſubjunctive*, and *infinitive*. (18)

Q. What is the *indicative mode*?

A. That form of the verb which ſimply declares the acting, ſuffering, or being of any thing; or ſome de-

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(16) By theſe examples it appears, that the verb of the firſt perſon ſingular is the ſame as the three plurals.——There are ſome few auxiliaries in which this rule will not hold good.

(17) Time is, by grammarians, further ſubdivided into *preſent imperfect*, and *perfect*; *paſt imperfect*, and *perfect*; and *future imperfect*, and *perfect*; as follows;

preſent { imperf. I *am loving*, / perf. I *have loved*, } paſt { imperf. I *was loving* / perf. I *had loved*, }

future { imperfect, I *ſhall be loving*, / perfect, I *ſhall have loved*, }

The ſeveral variations of theſe times conſiſt only in the proper variation of the auxiliary joined to the preſent or perfect participle.

(18) Mr. HARRIS, in *Hermes*, makes more than four modes, by dividing the indicative into *declarative* and *interrogative*; and by detaching the *precative* (uſed to ſuperiors) from the imperative.

mand concerning it; as Thomas *writes*; *does* he *love* his book?

Q. What is the *imperative mode*?

A. That form which commands, entreats, or exhorts; as, *write* thou, or *do* thou *write*; *let* us *write*, &c.

Q. What is the *ſubjunctive mode*?

A. That form which is preceded by *if*, *though*, *unleſs*, or *except*; as, *if* thou *be* the ſon of GOD.—*Though* he *ſlay* me; &c. (19)

Q. What is the *infinitive mode*?

A. That form which expreſſes the ſignification of the verb in a general manner; as, to *write*, to *love*, &c.

Q. Is there not ſome ſign by which this form of the verb is always known?

A. Yes: it is the word *to*, which always immediately precedes the verb in this form; as in the laſt examples.

Q. What are AUXILIARY VERBS?

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(19) In the preſent time of this mode, all perſonal variation is, by moſt grammarians dropt; the common form through the three perſons being { 1 —— if *I write*, / 2 —— if thou *write*, / 3 —— if he *write*, } &c.

In this mode, the verb itſelf, in the preſent, and in the auxiliary in the preſent and paſt imperfect times, ſeem to carry with them ſomewhat of a future ſenſe; as, *if* he *lend* to me that book I *may thank* him. Whenever there is a conditionality in a ſentence, the verb ſhould be put in the ſubjunctive mode. "There ſeems to be a peculiar elegance in a ſentence "beginning with the ſubjunctive form of the verb, when the governing "conjunction is underſtood only; as, Were there no difference there "would be no choice." i. e. *if* there *were* no difference, &c.

Dr. PRIESTLY ſays, when *had* ſupplies the place of *would have*, it has all the force of the ſubjunctive form; as, "he *had* been *Diogenes*, if he had not been *Alexander*;" but I doubt whether this form ſhould be recommended. He has given other examples of the uſe of *had*, where it has more evidently the force of the ſubjunctive form; as, *had* he done this he would have eſcaped. No landholder would have been at that expence, *had* he not been ſure of the ſale of his commodities. In both theſe places the conditional conjunction *if*, is plainly underſtood.

The adverb *perhaps*, and the interjection *O*, prettily admit the ſubjunctive form after them; as, *perhaps* it *were* to be wiſhed, &c.—*O*, that I *were* as in months paſt.—*O* that thou *wert* as my brother, that ſucked the breaſts of my mother, &c.

Such

A. Such verbs as are uſed in conjunction with *others*, to aſcertain the time and other circumſtances of an action with greater exactneſs.

Q. What are the principal auxiliaries?

A. *To have* and *to be*.

Q. When an auxiliary is united to a verb, is it ever varied to expreſs the different *perſons*, *times*, or *numbers*?

A. Yes; and the principal verb remains the ſame;

as, { 1 I *can* write, 2 thou *canſt* write, 3 he *can* write, } { we *can* write, ye *can* write, they *can* write.

Decline the auxiliary *have*, according to perſon, number, time, and mode.

A. INDICATIVE MOD

Preſent Time.

Sing. Numb.	Plural Numb.
1 perſon, I have,	we have,
2 —— thou haſt, or you have,	ye have,
3 —— he has, or hath;	they have

Paſt Time.

1 — I had;	we had
2 — thou hadſt, or you had,	ye had
3 — he had;	they had

Future Time.

1 — I ſhall have,	we ſhall have
2 — thou ſhalt, or you ſhall have,	ye ſhall have
3 — he ſhall have;	they ſhall have.

IMPERATIVE MODE.

Preſent Time.

1 — let me have,	let us have,
2 — have thou, or do thou have,	have ye, or do ye have,
3 — let him have;	let them have.

SUBJUNCTIVE MODE.

Preſent Time.

— if I have,
2 — if thou haſt, (20) { if we have, if ye have,
3 — if he have; { if they have.

Paſt Time.

1 — if I had,
2 — if thou hadſt, or you had, { if we had, if ye had,
3 — if he had; { if they had.

Future Time.

1 — if I ſhould have
2 — if thou ſhouldeſt or you ſhould have, { if we ſhould have, if ye ſhould have,
3 — if he ſhould have; { if they ſhould have.

INFINITIVE MODE.

Preſent Time.

To have.

Paſt Time.

To have had.

Q. Decline the auxiliary *be*.

A. INDICATIVE MODE.

Preſent Time.

Sing. Numb.	*Plural Numb.*
1 perſon, I am,	{ we are,
2 —— thou art, or you are,	{ ye are,
3 —— he is;	{ they are. (21)

Paſt

(20) If thou *have*, is Dr. LOWTH's declenſion of this verb, in this mode and time; but, if thou *haſt*, is perhaps more uſed by our beſt writers; however, ſome verbs, it may be beſt to decline according to this form.

(21) Dr. LOWTH has given, tho' not recommended, another declenſion of this, auxiliary.

SING. NUMB.	PLURAL NUMB.
1 —— I be,	{ we be,
as, 2 —— thou beeſt,	{ ye be,
3 —— he is;	{ they be.

This.

Past Time.

1 — I was,		we were,
2 — thou waſt, or you were,	}	ye were,
3 — he was;		they were.

Future Time.

1 — I ſhall be,		we ſhall be,
2 — thou ſhalt, or you ſhall be,	}	ye ſhall be,
3 — he ſhall be;		they ſhall be.

IMPERATIVE MODE.

Preſent Time.

1 — let me be,		let us be,
2 — be thou, or do thou be,	}	be ye, or do ye be,
3 — let him be;		let them be.

SUBJUNCTIVE MODE.

Preſent Time.

1 —— if I be,		if we be,
2 —— if thou or you be,	}	if ye be,
3 —— if he be;		if they be.

Paſt Time.

1 —— if I were,		if we were,
2 —— if thou wert, or you were,	}	if ye were,
3 —— if he were;		if they were.

Future Time.

1 —— if I ſhould be,		if we ſhould be,
2 —— if thou ſhouldeſt, or you ſhould be,	}	if ye ſhould be,
3 —— if he ſhould be;		if they ſhould be.

INFINITIVE MODE.

Preſent Time.

To be.

Paſt Time.

To have been.

This form is not now very commonly uſed; nor does it appear that it was ever much uſed. —— "We *be* twelve brethren," ſaid the ſons of Jacob to their brother. —— Few other examples, of the ſame kind, can be found in the Scriptures; and very few in our beſt modern writers.

Q. What is a PARTICIPLE?

A. A word that ſeems to partake of the nature of an adjective, yet retains the nature and ſignification of a verb; as, *writing*, *reading*, *ſinging*.

Q. How many ſorts are there?

A. Two; the *active*, which ends with *ing*, as, loving; and the *paſſive*, which generally ends with *ed*, *t*, or *n*; as, loved, taught, ſlain. (22)

Q. Decline a principal verb, with it's participle through it's perſons, numbers, time, and mode. (23)

A. INDICATIVE MODE.

Preſent Time.

Sing. Numb.	*Plural Numb.*
1 perſon, I ſing,	we ſing,
2 — thou ſingeſt, or you ſing,	ye ſing
3 — he ſings, or ſingeth	they ſing.

Paſt Time.

1 — I ſang,	we ſang,
2 — thou ſangeſt, or you ſang,	ye ſang,
3 — he ſang, or did ſing;	they ſang.

Future Time.

1 — I ſhall ſing,	we ſhall ſing,
2 — thou ſhalt, or you ſhall ſing,	ye ſhall ſing,
3 — he ſhall ſing;	they ſhall ſing.

IMPERATIVE MODE.

1 —— let me ſing,	let us ſing,
2 —— do thou ſing, or ſing thou,	do ye ſing, or ſing ye,
3 —— let him ſing;	let them ſing.

SUBJUNCTIVE MODE.

Preſent Time.

1 —— if I ſing,	if we ſing,
2 —— if thou, or you ſing,	if ye ſing,
3 —— if he ſing;	if they ſing.

(22) Exceptions to this rule will be found in tables of verbs irregularly inflected, further on.

(23) To decline a paſſive verb, is only to add the paſſive participle to the auxiliary *to be* through all its variations.

Alſo

Alſo,

1 —— if I may ſing,		if we may ſing,
2 —— if thou mayeſt, or you may ſing,		if ye may ſing,
3 —— if he may ſing.		if they may ſing.

Paſt Time.

1 —— if I might ſing,		if we might ſing,
2 —— if thou mighteſt, or you might ſing;		if ye might ſing,
3 —— if he might ſing;		if they might ſing

Future Time.

1 —— if I ſhould ſing,		if we ſhould ſing,
2 —— if thou ſhouldeſt, or you ſhould ſing,		if ye ſhould ſing,
3 —— if he ſhould ſing;		if they ſhould ſing.

INFINITIVE MODE.

Preſent Time.

To ſing.

Paſt Time.

To have ſung.

PARTICIPLE.

Active.

Singing.

Paſſive.

Sung.

Q. What are IRREGULAR VERBS?

A. Such as do not form the paſt Time active, and the participle paſſive, according to the common form

Q. What is the *common form?*

A. The addition of *d*, or *ed* to the verb itſelf, as, love, loved, &c.

Q. How many claſſes may irregular verbs be reduced to?

A. Three, as may be ſeen in the following tables.

TABLE

chide	chid	chidden
choose	chose	chosen
cleave	clove	cleft
dare	durſt	dared
do	did	done
draw	drew	drawn
drive	drove	driven
fall	fell	fallen
fly	flew	flown
forſake	forſook	forſaken
freeze	froze	frozen
get	got, or gat	got, or gotten
give	gave	given
go	went	gone
grow	grew	grown
hew	hewed	hewn
hold	held	holden
know	knew	known
lay	laid	lain
ride	rode	ridden
riſe	roſe	riſen
ſee	ſaw	ſeen
ſhake	ſhook	ſhaken
ſlay	ſlew	ſlain
ſlide	ſlid	ſlidden
ſmite	ſmote	ſmitten
ſpeak	ſpoke	ſpoken
ſwell	ſwelled	ſwoln
take	took	taken
tear	tare, or tore	torn
throw	threw	thrown
tread	trod	trodden
wear	wore	worn
write	wrote	written

SECT. VI. ADVERB.

Q. What are ADVERBS?

A. Words added to verbs, to adjectives, and to other adverbs; to expreſs ſome particular circumſtance belonging

TABLE I.

Verb.	*Paſt Time.*	*Paſſ. Part.*
caſt	caſt	caſt
coſt	coſt	coſt
cut	cut	cut
hit	hit	hit
hurt	hurt	hurt
knit	knit	knit
let	let	let
put	put	put
read	read	read
ſet	ſet	ſet
ſhed	ſhed	ſhed
ſhut	ſhut	ſhut
ſlit	ſlit	ſlit
ſpread	ſpread	ſpread
thruſt	thruſt	thruſt

TABLE II.

Verb.	*Paſt Time.*	*Paſſ. Part.*
Bind	bound	bound
bring	brought	brought
buy	bought	bought
catch	caught	caught
feed	fed	fed
fight	fought	fought
find	found	found
ſeek	ſought	ſought
ſtand	ſtood	ſtood
teach	taught	taught
work	wrought	wrought
weep	wept	wept

TABLE III.

Verb.	*Paſt Time.*	*Paſſ. Part.*
Bear	bore	born
begin	began	begun
bite	bit	bitten
blow	blew	blown

chide

chide	chid	chidden
chooſe	choſe	choſen
cleave	clove	cleft
dare	durſt	darꝛd
do	did	done
draw	drew	drawn
drive	drove	driven
fall	fell	fallen
fly	flew	flown
forſake	forſook	forſaken
freeze	froze	frozen
get	got, or gat	got, or gotten
give	gave	given
go	went	gone
grow	grew	grown
hew	hewed	hewn
hold	held	holden
know	knew	known
lay	laid	lain
ride	rode	ridden
riſe	roſe	riſen
ſee	ſaw	ſeen
ſhake	ſhook	ſhaken
ſlay	ſlew	ſlain
ſlide	ſlid	ſlidden
ſmite	ſmote	ſmitten
ſpeak	ſpoke	ſpoken
ſwell	ſwelled	ſwoln
take	took	taken
tear	tare, or tore	torn
throw	threw	thrown
tread	trod	trodden
wear	wore	worn
write	wrote	written

SECT. VI. ADVERB.

Q. What are ADVERBS?

A. Words added to verbs, to adjectives, and to other adverbs; to expreſs ſome particular circumſtance belonging

individual perſon, animal, place, or thing; as, *John*, *Tray*, *London*, *The Royal George*, &c.

ADJECTIVES are known by their admitting articles to precede and the word *thing* to follow; as, a *good* thing; a *round* thing, &c.

PERSONAL PRONOUNS are, *I*, *thou*, *you*, *he*, *ſhe*, *it*, *we*, *ye*, *they*.

VERBS admit of ſome perſonal pronoun to precede them, as, I *write*, they *ſing*, &c.

ADVERBS do generally anſwer to ſome one of the following queſtions: How? how often? how much? when? where? (29)

PREPOSITIONS admit ſome noun or pronoun to follow them in the objective caſe; as, he rode *to* town, *from* him, *for* me, &c. (30)

CONJUNCTIONS are beſt known by their definition and examples, at *Sect.* viii. p. 106.

INTERJECTIONS are known by being accompanied by the note of admiration.

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(29) Some nouns and adjectives anſwer to the ſame queſtions; but the foregoing rules will diſtinguiſh them from adverbs.

(30) The objective caſe of nouns is not at all times ſo diſtinguiſhable as we could wiſh, for the purpoſe; but yet this is the beſt help we can give the learner to diſtinguiſh prepoſitions from other ſorts of words.

CHAP.

CHAP. IV.

SYNTAX.

Q. WHAT is SYNTAX?

A. The placing of the words of a ſentence in due form.

Q. How many kinds of ſentences are there?

A. Two; *ſimple* and *compound.* (30)

Q. Which are the *principal parts* of a ſimple ſentence?

A. The *Agent*, the *Attribute*, and the *Object.*

Q. What is the AGENT?

A. The noun which repreſents the perſon or thing that performs any action; as, *Samuel loves.*—*Samuel* is the Agent. (31)

Q. What is the ATTRIBUTE?

A. The verb which repreſents the action performed by ſome agent; as in the above example, *loves* is the Attribute.

Q. What is the OBJECT?

A. The noun which repreſents the perſon or thing acted on, by the agent; as, *Thomas loves his book.*—*Book* is the object.

Q. What is a COMPOUND SENTENCE?

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(30) Both theſe kinds of ſentences may be either *declarative, interrogative,* or *imperative,*—Declarative ſentences are ſuch as declare a thing to be or not to be, in a direct manner.—Imperative and interrogative ſentences are known by their names: Imperative being ſuch as command; having the principal verb in the imperative mode, and placed before the agent:—Interrogative are ſuch as aſk ſome queſtion; and which have the principal verb placed before the agent, yet in the indicative mode.

(31) Sometimes the verb in the infinitive mode, or a whole ſentence becomes the agent; as, *to teach* is the maſter's duty: *to live without envy* is ſelf-command.

A. Such as hath more than one agent and attribute; or, ſeveral ſimple ſentences united together. (32)

Q. On what does the CONSTRUCTION of SENTENCES principally depend?

A. The *concord* and *government* of words.

Q. What is the CONCORD of words?

A. The agreement of perſon and number between the Agent and Attribute. (33)

Q. What is the GOVERNMENT of words?

A. That power whereby one word cauſes another to be in ſome particular caſe or mode.

Q. Where is the *place* of the ARTICLES in ſentences?

A. The place of the *indefinite* is before ſingular nouns; and that of the *definite* before ſingular or plural nouns. (34)

Q. Where is the place of the Noun which is the AGENT?

---

(32) *United together*, by relative pronominal adjectives; comparative adverbs, or conjunctions.

(33) This is the grand part of concord; tho' it may be here noted, that one noun agrees with another, and relatives with their antecedents. Theſe things will be explained.

(34) When adjectives are uſed to denote the quality, &c. of a noun; and when adverbs are uſed to denote the degrees of ſuch adjectives, the articles do generally precede them likewiſe.

The indefinite article points out things in a general way only: thus, *a* houſe, means ſome houſe or other, but does not define which: the definite article points out what particular houſe is meant; thus *the* houſe means ſome particular houſe which has been ſpoken of before, or which particularized immediately after, by ſome circumſtance belonging to it.

When the indefinite article precedes the words, *few* or *many* (the latter whiey with the word *great* before it) it may be uſed with plural nouns; as, *a few men*, *a great many men*, &c. The reaſon is here manifeſt, from he effect which the article has in theſe phraſes; for it means a ſmall or great number collectively taken, and therefore gives the idea of a whole, hat is, of unity. Likewiſe, *a hundred*, *a ſcore*, *a dozen*, &c. is each one whole number, an aggregate of many, collectively taken.

The definite article is ſometimes uſed to add particular emphaſis to proper nouns; as, *The* two Scipio's, *The* Howards.-- In a few inſtances, the indefinite article is uſed in the ſame manner; as, *an* Alexander, *a* Nero, &c. &c.

A. Before

A. Before the Attribute; as, a good *Boy loves* his book. (35)

Q. What *caſe* muſt the agent be in?

A. The nominative: and the object always in the objective.

Q. Where is the *place* of the OBJECT?

A. Following the Attribute; as, in the laſt example, *Book* is the object, placed after the attribute *loves*.

Q. Give examples of the agreement between the Agent and Attribute.

A. Agreement of Number

He *loves* play; ſingular number:

They *love* play; plural number: (36)

Agreement of Perſon:

Sing. Numb.	*Plural Numb.*
I *write*,	we *write*;
Thou *writeſt*,	ye *write*;
He or ſhe *writes*, (37)	they *write*.

Q. What *Government* have *Nouns*? (38)

A. One governs another in the poſſeſſive caſe.

Q. Where is the *place* of the ADJECTIVE?

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(35) What is here ſaid of the *Noun* which is the agent, muſt alſo be underſtood of the agent in general, whether it be a ſingle noun, pronoun, the infinitive mode, or wholeſentence.

(36) When two or more nouns of the ſingular number are united by a copulative conjunction, the verb muſt be of the plural number; as, Socrates *and* Plato *were* the moſt eminent Philoſophers of Greece.—If two nouns of different numbers be united, the verb muſt agree with that which is neareſt to it.—Many collective nouns may have either a ſingular or plural verb.

(37) *Th.* generally terminates the verb of the third perſon ſingular, when in the ſolemn, and *s*, when in the gay and familiar ſtyle.—The moſt common fault that youth fall into, is the falſe conſtruction of verbs, eſpecially in the firſt perſon; uſing, *I loves, we ſings, we learns*, &c. for *I love, we ſing*, &c.

(38) There is an agreement of nouns neceſſary; *i. e.* of *caſe*, when two repreſent the ſame thing: as, George the King, &c.—This is called *appoſition*.—Alſo two nouns, one of which is before and the other after a neuter verb, are both of the ſame caſe.—This is likewiſe called *agreement*.

A. Before its noun; as, a *good* name is the nobleſt poſſeſſion. (39)

Q. If more than one adjective belong to one noun, where are they placed?

A. Sometimes before and ſometimes after the noun; as, a *wiſe* and *good* boy, a man *learned* and *religious*.

Q. Where is the *place* of the PRONOUN?

A. As near to its antecedent noun as it conveniently can be placed.

Q. What *caſe* muſt the pronoun be in which follows the auxiliary *to be*?

A. Generally in the *nominative*; as, it was *I*; this is *he*; &c. (40)

Q. Wh caſe muſt it be in when governed by a prepoſition

A. The *o jective*; as, with *him*; to *them*, &c.

Q. Whee muſt the ATTRIBUTE be placed?

A. In a declarative ſentence, it muſt be between the agent and the object; as, Virtue *produces* happineſs: But in interrogative ſentences, it muſt be before the agent; as, *Loveſt* thou me?

Q. Have any of the verbs *Government*?

A. Yes; the auxiliary, *to be*, governs the nominative caſe; and active verbs govern the objective caſe. (41)

(39) When the adjective is emphatical it is placed after the noun; as, Alexander the *Great*, &c. Adjectives do ſometimes ſupply the place of nouns; as, who will ſhew us any *good*; meaning *good things*.

(40) But if the verb be the infinitive mode, the pronoun muſt be in the objective caſe.—Whenever a relative pronominal adjective is uſed, it muſt agree with its antecedent noun.—Sometimes the antecedent is underſtood only; as, *Who* ſteals my purſe, ſteals traſh: viz. The *man* who ſteals. Sometimes the relative is omitted; as, The *man* I love: viz. The man *whom* I love. This omiſſion may be allowed in the gay and familiar, but ſhould not in the more ſerious and ſolemn ſtile.---The diſtributives have their nouns, pronouns, and verbs in the ſingular number: as, *Every tree is known* by *his* fruit.

(41) If the auxiliary *to be* be in the infinitive mode, it does not govern his caſe.

When a verb in the infinitive mode is preceded by *bid, dare, need, make, ſee, feel, hear, let*, and ſometimes *have*. the ſign of the mode is omitted. L.

The participles of ſome verbs, with an article before, and a prepoſition following, become nouns; or, rather, ſupply the place of nouns: as, *the giving of* alms is the leaſt part of charity.

Q. Where

Q. Where is the *place* of the ADVERB?

A. Before adjectives, after verbs active and neuter, and between verbs and their auxiliaries. (42)

Q. Where is the place of the PREPOSITION?

A. Before the pronoun to which it belongs.

Q. Do Prepositions govern any words?

A. They generally govern pronouns in the objective case; as, Give to *him* your hand. (43)

Q. What *Government* have CONJUNCTIONS?

A. Some govern the indicative and some the subjunctive mode.

Q. What sorts require the *indicative mode?*

A. Such as express an addition, a continuation, an inference, &c.

Q. What sorts require the *subjunctive mode?*

A. Such as express a condition or an exception, &c. as, *If* thou *be* the Son of GOD.---*Except* the Lord *build* the city; &c. (44)

Q. Have not some conjunctions *correspondent conjunctions?*

A. Yes; the principal of which are, so, that;---so, as---as, as---although, yet---whether, or---neither, nor, &c.

Q. What words accompany INTERJECTIONS?

A. Nouns in the nominative case, and verbs in the indicative mode.

---

(42) *After verbs active and neuter*,—They are sometimes placed before such verbs; but the construction does not appear so elegant.

(43) The prepositions *to* and *for* are as often understood as expressed; as, Give him your hand; for, give *to* him your hand.

(44) The conditional conjunction, *that*, is frequently omitted in writing; as, I beg you would lend me your book; for, I beg *that* you would lend, &c.---*If* and *though* are omitted before, or rather elegantly included in, the verbs, *did*, *would*, *might*, *could*, *should*, *had*, and *were*; as, *should* he not get his lesson perfect, the master would be angry with him. i. e. *If* he *should* not.

Lest and *that* annexed to a command preceding, require the subjunctive mode; as, Let him that standeth, take heed, *lest* he *fall*.---Take heed *that* thou *speak* not to *Jacob*.

Conjunctions connect modes of the same kind.

CHAP. V.

EXAMPLES

OF

GRAMMATICAL RESOLUTIONS.

EXAMPLE I.

A good Boy loves Learning.

A	An indefinite article;
good	adjective, of the poſitive degree;
Boy	noun, of the ſingular numb. maſc. gender, nom. caſe;
loves	verb active, indicative mode, preſ. time; agreeing with the noun *Boy*;
Learning.	noun of the ſingular number, neut. gend. objective caſe, governed by the foregoing verb.

EXAMPLE II.

Learning is an Ornament to young Men.

Learning	A noun, ſing. number, neut. gend. nom. caſe;
is	verb neuter, indicative mode,

an

	present time, third person, singular number;
an	article;
Ornament	noun, in all respects like *Learning*; being governed in case by the neuter verb *is*;
to	prepoſition;
young	adjective, poſitive degree;
Men.	noun, plural numb. maſc. gend. objective caſe, governed by the prepoſition *to*.

EXAMPLE III.

Every wicked Man is miſerable.

Every	A pronominal adjective;
wicked	adjective, poſitive degree;
man	noun, ſingular num. maſc. gen. nom. caſe.
is	verb, neut. indic. mode, preſent time; agreeing with *Man*.
miſerable.	adjective; like *wicked*.

EXAMPLE IV.

With ſhameful haſte the worldly-minded fool,
Forgets the little that he learnt at School.

With	A prepoſition;
ſhameful	adjective, poſitive degree;
haſte,	noun, object. caſe; governed by the prepoſition, *with*;
the	article;
worldly-minded	adjective;
fool	noun, ſingular number, nom. caſe;
forgets	verb active, indicative mode; agreeing with the noun *fool*;

the

the	article;
little	adjective, poſ. degree. The noun *Knowledge* is underſtood;
that	pronominal adjective;
he	pronoun, third perſon, ſingular number, nom. caſe;
learn'd	verb active, paſt time;
at	prepoſition;
School.	noun, ſingular number, objective caſe; governed by the prepoſition *at.*

EXAMPLE V.

Fear to offend, and love to worſhip the Great CREATOR.

Fear	A verb, active, imperative mode;
to	ſign of the infinitive mode to the next verb;
offend	verb active, infinitive mode;
and	conjunction;
love	verb; like *fear*;
to	ſign of the mode of the next verb;
worſhip	verb; like *offend*;
the	article;
great	adjective, poſ. degree;
CREATOR.	noun, third perſon, ſingular number, objective caſe, governed by the verbs *offend* and *worſhip.*

EXAMPLE VI.

Can you forget GOD *who hath given you ſo many good things?*

Can	An auxiliary, to the verb *forget*;
you	pronoun; ſecond perſon, nom. caſe;

forget

forget	verb active, indicative mode, agreeing with *you* ;
GOD	noun, third perſon ſingular, objective caſe ;
who	pronominal adjective ;
hath	auxiliary, expreſſing time ;
given	verb active, paſt time ;
you	pronoun, ſecond perſon, obj. caſe, governed by *to*, underſtood ;
ſo	adverb, to add emphaſis ;
many *good*	adjectives ;
things.	noun, plur. number.

EXAMPLE VII.

What! ſhall we receive good at the hands of God, and ſhall we not receive evil alſo ?

1 *What !*	An adverb, uſed here for an interjection ;
2 *ſhall*	auxiliary ;
3 *we*	pronoun, firſt perſon, plural number, nom. caſe ;
4 *receive*	verb active, preſent time, agreeing with *we* ;
5 *good*	adjective, ſtanding for *good things* ;
6	*things* underſtood, being included in the adjective *good*, obj. caſe,
7 *at*	prepoſition,
8 *the*	article,
9 *hands*	noun, third perſon, plural number, object. caſe, governed by *at*,
10 *of*	7 expreſſing poſſeſſion,
11 *God*	noun, ſing. numb. obj. caſe, governed by *of*,

12 *and*

12 *and*	conjunction,
13 *ſhall*	2,
14 *we*	3,
15 *not*	adverb,
16 *receive*	4,
17 *evil*	5,
18	6,
19 *alſo?*	15.

Note, In long ſentences, it may be beſt to number the ſteps, by way of reference, to avoid the diſagreeable repetition of the ſame word.

EXAMPLE VIII.

Enter ye in at the ſtrait gate, for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat.

1 *Enter*	A verb, imperative mode, preſent time,
2 *ye*	pronoun, ſecond perſon, plural numb. nom. caſe,
3 *in*	redundant adverb, connected with the verb *enter*,
4 *at*	prepoſition,
5 *the*	article,
6 *ſtrait*	adjective, poſ. degree,
7 *gate*	noun, ſingular number, neuter gender, obj. caſe, governed by *at*,
8 *for*	conjunction,
9 *wide*	6,
10 *is*	verb, neuter, indicative mode, preſ. time,
11 *the*	5,
12 *gate*	noun, ſing. number, neuter gender, nom. caſe,
13 *and*	8,
14 *broad*	6,
15 *is*	10,
16 *the*	5,

17 *way*	12,
18 *that*	pronominal adjective,
19 *leadeth*	verb active, indicative mode preſent time,
20 *to*	4,
21 *deſtruction*	7, governed by *to*,
22 *and*	8,
23 *many*	6, the noun, *people*, is included herein
24 *there*	adverb,
25 *be*	verb neuter, (put for *are*) indic. mode,
26 *which*	18,
27 *go*	19,
28 *in*	3,
29 *thereat.*	adverb.

A ſelect Collection of Words explained, and divided into three diſtinct Claſſes, for the more ready and eaſy underſtanding the three principal Parts of Speech, viz. Subſtantives, Adjectives, and Verbs.

NOUNS SUBSTANTIVE.

Ab-ſtract, *a ſhort account*
Ac-cent, *the tone of the voice*
Ac-ceſs, *admittance, approach*
Ac-cord, *agreement*
Ac-count, *Eſteem, Reckoning*
Ac-compts, *Book-keeping*
Ac-tor, *a Doer of a Thing*
Ad-der, *a Serpent*
Ad-dreſs, *Application*
An-chor, *an Inſtrument to faſten a Ship*
An-gel, *a Spirit*
An-gle, *a Corner*
An-nals, *yearly Chronicles*
An-them, *a divine Song*
An-vil, *a Smith's Iron*
Aſ-pect, *Countenance*
Ba-boon, *a Kind of Monkey*
Bad-ger, *a Beaſt*
Ban-ker, *a Trader in Money*
Bank-rupt, *a broken Perſon*
Bea-ver, *the Name of a Beaſt*
Bi-got, *a ſuperſtitious Perſon*
Bil-let, *a Ticket*
Bil-low, *a Wave*
Bi-ſhop, *Head of the Clergy*
Blan-ket, *a Covering for a Bed*
Ble-miſh, *a Spot, Diſgrace*
Bliſ-ter, *a watry Bladder*
Bloſ-ſom, *a Flower*
Bon-net, *a Sort of Hat*
Bor-der, *an Edge*
Bot-tom, *the under Side*
Boun-ty, *Generoſity*
Bow-els, *the Guts*
Bride-groom, *a new married Man*
Brim-ſtone, *a Mineral*
Buck-et, *a Veſſel to carry Water*
Buck-ram, *ſtiff Cloth*
Bud-get, *a Bag*
Bul-wark, *a ſtrong Fort*
Bur-then, *a Load*
But-ler, *a Servant,*
But-treſs, *a Prop or Pillar*
Ca-bal, *a Gang of Perſons*
Cab-bage, *a Plant*
Cab-bin, *a Room in a Ship*
Ca-ble, *a Rope*
Ca-dence, *Fall of the Voice*
Canal, *an artificial River*
Can-dour, *Sincerity*
Can-non, *a great Gun*
Ca-non, *a Rule or Church Law:*
Can vaſs, *coarſe Cloth*
Ca price, *Humour*
Car-caſe, *a dead Body*

Ca-reer,

Ca-reer, *full Speed*
Car-go, *the Loading of a Ship*
Car-pet, *a Floor Cloth*
Caſ-cade, *a Waterfall*
Caſe-ment, *a Window that opens*
Caſ-ſock, *a Prieſt's Garment*
Caſ-tle, *a ſtrong Place*
Cau-dle, *a ſweet Liquor*
Cauſe-way, *a raiſed Paſſage*
Cen-ter, *the middle Point*
Cen-try, *a Watchman*
Cha-pel, *a Place of Worſhip*
Chap-ter, *a Diviſion*
Char-ter, *a Grant*
Chat-tels, *Goods*
Cheſ-nut, *a Fruit*
Chiſ-ſel, *an Iron Tool*
Chorus, *a Concert*
Cin-ders, *Aſhes, Duſt*
Cy-pher, *ſuch as* 0, *Nothing*
Cir-cle, *a round Figure*
Ciſ-tern, *a Veſſel for Water*
Cla-mour, *Noiſe*
Clo-ſet, *a ſmall room*
Clo-ver, *a ſort of graſs*
Cluſ-ter, *a Bunch*
Cod-lin, *an apple*
Cof-fee, *an Indian berry*
Cof-fer, *a cheſt*
Cof-fin, *a caſe for dead perſons*
Coin-age, *making of money*
Col-lege, *a place for learning*
Co-lon, *a ſtop marked thus* :
Co-lour, *the outſide appearance of any Thing, alſo Pretence*
Co-lumn, *a Pillar*
Com-ma, *a ſmall Stop thus* ,
Co-met, *a blazing Star*
Com-ment, *an Interpretation*
Com-merce, *Trade*
Com-pact, *Agreement*
Com-paſs, *a mathematical Inſtrument*
Con-ceit, *Fancy, or Imagination*
Con-cord, *Agreement*
Con-fines, *Bounds, Limits*
Con-flict, *a Combat*
Con-flux, *a flowing together*
Con-greſs, *a meeting together*
Con-queſt, *Victory*
Con-ſent, *Agreement*
Con-ſort, *a Companion*
Con-tact, *Touch*
Con-vent, *a religious houſe*
Cop-per, *a large boiler*
Cot-ton, *woolly ſtuff*
Co-vert, *a ſhady place*
Coun-teſs, *an Earl's wife*
Coun-try, *a kingdom*
Coun-ty, *part of a kingdom*
Cou-rage, *valour*
Cow-ard, *one who fears to fight*
Cox-comb, *a conceited fellow*
Cre-dit, *reputation*
Cri-tic, *a nice cenſurer*
Cryſ-tal, *a precious ſtone*
Cud-gel, *a ſtaff*
Cul-ture, *huſbandry*
Cu-rate, *an inferior prieſt*
Cur-rent, *running ſtream*
Cut-ler, *knife-maker, &c.*
Dag-ger, *a ſhort ſword*
Dan-ger, *hazard*
Daſ-tard, *a coward*
Dea-con, *a miniſter*
De-bate, *a diſpute*
Deb-tor, *one that owes money*
De-ceit, *a cheat*
De-cree, *an order*

De-mur, *to object againſt, or put off*
De-note, *to point out or ſhew*
De-nounce, *to threaten*
De-part, *to go from*
De-pend, *to rely upon*
De-plore, *to bewail*
De-port, *to behave one's ſelf*
De-poſe, *to dethrone, alſo give evidence of*
De-prave, *to corrupt*
De-preſs, *to weigh down*
De-pute, *to appoint in another's room*
Deſ-cry, *to diſcern afar off*
De-ſign, *to intend or purpoſe*
De-ſiſt, *to leave off*
De-ſpoil, *to ſtrip or rob one*
De-ſpond, *to deſpair*
De-tach, *to diſmiſs or ſend away*
De-ter, *to affright or diſcourage*
De-tect, *to diſcover*
De-teſt, *to abhor*
De-tract, *to take from*
Dic-tate, *to tell to another*
Di-geſt, *to diſſolve food in the ſtomach; alſo to put in order*
Di-greſs, *to go from*
Di-late, *to widen*
Di-lute, *to make thin*
Diſ-arm, *to unweapon*
Diſ-band, *to turn out of ſervice*
Diſ-burſe, *to lay out*
Diſ-card, *to diſcharge*
Diſ-cern, *to perceive*
Diſ-claim, *to diſown*
Diſ-cloſe, *to diſcover*
Diſ-pel, *to drive away*
Diſ-play, *to unfold*
Diſ-ſect, *to cut open*
Diſ-ſent, *to diſagree*
Diſ-taſte, *to diſlike*
Diſ-ſuade, *to adviſe to the contrary*
Diſ-tend, *to ſtretch out*
Diſ-til, *to drop down*
Diſ-uſe, *to forbear to uſe*
Di-vert, *to turn aſide from*
Di-vorce, *to put away*
Di-vulge, *to betray a ſecret*
Dwin-dle, *to waſte away*
E-cliſpe, *to darken*
Ef-face, *to deſtroy*
Ef-fect, *to perform*
E-ject, *to caſt out*
E-late, *to puff up*
E-lect, *to chuſe or appoint*
E-lude, *to ſhift, or ſhun danger*
Em-bark, *to go on ſhipboard*
E-mit, *to ſend forth*
E-mulge, *to ſtrain, or preſs*
En-act, *to decree*
En-chant, *to bewitch*
En-cloſe, *to include*
En-dear, *to make beloved*
En-dure, *to undergo, to content*
En-force, *to conſtrain*
En-gage, *to perſuade*
En-groſs, *to get all to one's ſelf*
En-hance, *to raiſe the value*
En-roll, *to put down in writing*
En-tail, *to make over*
En-tice, *to tempt*
E-quip, *to furniſh*
E-raſe, *to blot out*
E-rect, *to build*
E-vade, *to ſhun, to put off*
E-vince, *to prove*
Ex-alt, *to lift up*
Ex-cite, *to ſtir up*
Ex-ert, *to put forth*

Ex-hauſt,

He-rald, *an officer*
Her-mit, *a ſolitary perſon*
He-ron, *a water fowl*
Hire-ling, *one who takes wages*
Ho-mage, *ſubmiſſion*
Ho-nour, *reſpect*
Hor-ror, *dread*
Hu-mour, *fancy*
Hun-ger, *want of food*
I-mage, *a picture or ſtatue*
Im-port, *meaning*
Im-poſt, *tax*
Im-pulſe, *a ſtrong perſuaſion*
In-come, *rent, revenue*
In-dex, *a hand, or mark*
In-queſt, *inquiry, ſearch*
In-road, *invaſion*
In-ſect, *a ſmall living creature*
In-ſult, *an affront*
In-trigue, *a plot*
Ken-nel, *water courſe*
Ker-nel, *inſide of a nut*
Knue-kle, *a joint*
Lan-cet, *a ſurgeon's inſtrument*
Lan-guage, *ſpeech*
Li-cence, *leave*
Li-quid, *a flowing body*
Lu-cre, *gain*
Luſ-tre, *brightneſs*
Ma-chine, (pronounced ma-ſheen) *an engine*
Ma-dam, *a title of honour*
Mai-den, *a young woman*
Man-date, *a command*
Mar-gin, *the brim or edge*
Ma-tron, *a motherly woman*
Max-im, *a principle*
May-or, *a magiſtrate*
Mem-brane, *a thin ſkin*
Me-rit, *worth*
Meſ-ſage, *an errand*
Me-tal, *gold and ſilver, &c.*
Mi-mick, *a mocker*
Mi-nute, *the 60th part of an hour*
Mir-ror, *a looking glaſs*
Miſ-chief, *hurt*
Mi-ſer, *a covetous fellow*
Mi-tre, *a biſhop's cap*
Mix-ture, *a mingling*
Mo-del, *frame or faſhion*
Mo-ment, *an inſtant, alſo importance*
Mo-tive, *inducement*
Mot-to, *a ſhort ſentence*
Moun-tain, *a hill*
Mu-ſic, *harmony*
Muſ-tard, *a ſmall ſeed*
Na-tive, *one born in the land*
Na-ture, *diſpoſition*
Na-vy, *a fleet of ſhips*
Ni-tre, *ſalt-petre, &c.*
No-vel, *a ſtory*
Nur-ture, *nouriſhing*
Nui-ſance, *annoyance*
Ob-ject, *that which preſents itſelf*
Ob-long, *a long ſquare*
O-dour, *ſweet ſcent or ſmell*
O-men, *a ſign or token*
Or-gan, *an inſtrument of muſic*
Or-phan, *a fatherleſs child*
O-val, *an egg-like figure*
Out-rage, *a violent affront*
Pack-et, *a parcel*
Pain-ter, *one who paints*
Pa-lace, *a court*
Pa late, *the roof of the mouth*
Pal-ſy, *a diſeaſe*
Pa-nic, *fear on a ſudden*

Pa-piſt, *a Roman Catholic*
Parch-ment, *a ſkin to write on*
Parſ-ley, *an herb*
Paſ-time, *ſport*
Paſ-tor, *a miniſter*
Pa-tent, *a grant from the king*
Pea-ſant, *a country fellow*
Peb-bles, *ſmall ſtones*
Prim-mer, *a little book*
Prin-ceſs, *a prince's wife*
Pro-blem, *a queſtion*
Pro-ceſs, *proceeding*
Proc-tor, *a ſpiritual officer*
Pro-duct, *the thing produced*
Pro-greſs, *a going forward*
Pro-ject, *a contrivance*
Pro-phet, *an inſpired perſon*
Pro-ſpect, *a view*
Pro-xy, *a deputy*
Pur-port, *meaning*
Pur-poſe, *a deſign*
Pur ſuit, *running after, diligence*
Pe-nance, *mortification*
Per-fume, *a ſweet ſcent*
Phy-ſic, *a medicine*
Pic-kle, *a preſerve*
Pic-ture, *a repreſentation*
Pi lot, *a ſea guide*
Pin-nace, *a ſmall ſea veſſel*
Pi-rate, *a ſea robber*
Piſ-mire, *an ant*
Plain-tiff, *he who complaineth*
Plaſ-ter, *or* Plaiſter, *a cover*
Pre-cept, *command*
Pre-late, *a biſhop*
Pre-lude, *entrance*
Pre-tence, *excuſe*
Pre-text, *pretence*
Pri mate, *chief archbiſhop*
Quar-rel, *ſtrife*
Quo-ta, *a ſhare of*
Rab-ble, *mob*
Rai-ment, *a garment*
Rai-ſin, *a dried grape*
Ran-cour, *malice*
Ran-dom, *uncertainty*
Ra-pine, *robbery*
Rap-ture, *tranſport of mind*
Raſh-neſs, *haſtineſs*
Ra-zor, *an inſtrument to ſhave with*
Re-ceipt, *a diſcharge*
Re ceſs, *a withdrawing*
Re-cord, *regiſter*
Rec-tor, *the parſon of a pariſh*
Re-flux, *a flowing back*
Re-fuge, *a place of ſafety*
Re-gard, *reſpect*
Re-lict, *a widow*
Re-lief, *aſſiſtance*
Re-nown, *fame*
Re-paſt, *a meal*
Re-ſpite, *a delay for ſome time*
Re-ſult, *concluſion*
Re-venge, *ſatisfaction*
Re-view, *an examination*
Rid-dle, *a dark ſaying*
Ri-gour, *harſhneſs, ſtrictneſs*
Ri-ot, *tumult, noiſe*
Ro-mance, *a feigned ſtory*
Rub-biſh, *refuſe, dirt*
Rup-ture, *a breaking*
Sab-bath, *a day of reſt*
Sa-ble, *a rich fur*
Sa-lad, *food of raw herbs*
Sam-ple, *a pattern*
San-dal, *a ſort of ſhoe*
Sat-chel, *a bag for books*
Sat-tin, *a ſort of ſilk*
Scan-dal, *offence, infamy*
Scep-tre, *a royal ſtaff*
Scep-tic, *a doubter*

Sche-dule,

Sche-dule, (pronounced Sedule) *an additional writing annexed to a will or deed*
Scho-lar, *a learned person*
Sci-ence, *knowledge*
Scrip-tures, *the old and new teſtament*
Scru-ple, *a doubt*
Sculp-ture, *engraving*
Ser-pent, *a venomous creature*
Sex-ton, *a church officer*
Shar-per, *a cheat*
Sig-nal, *a ſign given*
Slo-ven, *a naſty fellow*
Slug-gard, *a ſlothful perſon*
Sock-et, *part of a candleſtick*
Sor-row, *grief*
Spar-row, *a bird*
Spec-tre, *an apparition*
Spin-net, *a muſical inſtrument*
Spin-ſter, *a maiden woman*
Splin-ter, *a ſhiver of wood*
Spon-ſor, *a ſurety*
Squir-rel, *a ſmall animal*
Sta-tue, *an image*
Sta-tute, *a law*
Sta-ture, *ſhape, ſize*
Stew-ard, *an overſeer*
Sti-pend, *a ſalary*
Stir-rup, *belonging to a ſaddle*
Sto-mach, *a part of the body*
Sto-ry, *a tale*
Stream-er, *a flag*
Strip-ling, *a young man*
Struc-ture, *a building*
Stub-ble, *ſtalks of corn*
Stu-dent, *one who ſtudies*
Sub-ſtance, *wealth*
Suc-ceſs, *good luck*
Suc-cour, *help, aſſiſtance*
Suf-frage, *a vote*
Sum-mer, *a ſeaſon of the year*
Sum-mit, *the higheſt part*
Sure-ty, *ſafety, bail*
Sur-face, *the outſide*
Sur-feit, *an indiſpoſition*
Sur-prize, *aſtoniſhment*
Swal-low, *a bird*
Sym-bol, *a badge or mark*
Symp-tom, *a ſign or token*
Syſ-tem, *a ſcheme which unites many things in order*

Ta-ble, *a flat ſurface*
Tay-lor, *a maker of cloaths*
Tal-low, *melted fat*
Ta-lon, *a claw*
Tan-kard, *a mug with a lid*
Tan-ner, *one who tans hides*
Ta-per, *a long wax light*
Taſ-ſel, *a bunch of fringe*
Tem-per, *natural diſpoſition*
Tem-peſt, *a ſtorm*
Te-nant, *one who hires*
Te-net, *a doctrine or opinion*
Ten-ter, *a hook*
Ter-raſs, *a bank of earth*
Ter-ror, *fright*
Tex-ture, *a weaving*
Thick-et, *a place full of buſhes*
Thiſ-tle, *a prickly plant*
Threſh-er, *a beater out of corn*
Thun-der, *a noiſe in the air*
Thurſ-day, *the fifth day*
Tick-et, *a ſmall note*
Ti-ger, *a furious beaſt*
Tim-ber, *wood for building*
Tinc-ture, *a ſtain or die*
Tin-der, *burnt rags*
Tin-ker, *a mender of braſs*
To-ken, *a gift*
To-pine *head of a diſcourſe*

Tor-rent, *a violent ſtream*
Tor-toiſe, *a ſhell fiſh*
Tow-el, *a wiping cloth*
Tow-er, *a caſtle*
Traf-fic, *trade*
Trai-tor, *one guilty of treaſon*
Tran-ſcript, *a copy*
Tran-ſit, *a paſs*
Trea-ſon, *diſloyalty*
Trea-ſure, *riches, goods*
Trea-tiſe, *a diſcourſe*
Tre-mour, *a trembling*
Trench-es, *deep ditches*
Tri-bute, *a tax*
Troop-er, *a horſe ſoldier*
Tro-phy, *a ſign of victory*
Trow-ell, *a tool to ſpread mortar*
Trum-pet, *a warlike inſtrument*
Truſ-tee, *a guardian*
Tri-al, *an examination*
Tueſ-day, *the third day*
Tu-lip, *a flower*
Tu-mour, *a ſwelling*
Tu-mult, *a riot*
Tun-nel, *a thing well known*
Tur-key, *a fowl*
Tur-nip, *a white root*
Tur-ret, *a ſmall tower*
Tur-tle, *a bird*
Tu-tor, *an inſtructor*
Twi-light, *neither day nor night*
Ty-rant, *a cruel governor*
Ty-ro, *a young beginner*
Va-grant, *an idle perſon*
Val-ley, *a low place*
Valour, *courage*
Va-lue, *worth or price*
Va-pour, *ſteam*
Var-niſh, *a gloſſy paint*
Vaſ-ſal, *a ſlave*
Ud-der, *dug of a cow*
Vel-lum, *calf's-ſkin parchment*
Vel-vet, *fine ſilk manufacture*
Ve-nom, *poiſon*
Ver-dict, *the report of juries*
Ver-dure, *greenneſs*
Ver-juice, *the juice of crabs, &c.*
Ver-min, *hurtful creature*
Veſ-ſel, *a ſmall ſhip, &c.*
Veſ-tige, *footſtep*
Veſ-try, *a place in a church*
Veſ-ture, *cloathing*
Vi-al, *a ſmall glaſs bottle*
Vi-car, *a deputy*
Viſ-count, *next degree to earl*
Vic-tim, *a ſacrifice*
Vic-tor, *a conqueror*
Vi-gour, *ſtrength*
Vil-lage, *a ſmall town*
Vil-lain, *a rogue*
Vint-ner, *a ſeller of wine*
Vi-per, *a venomous creature*
Vir-gin, *a chaſte maiden*
Vir-tue, *quality, honeſty*
Vi-ſage *countenance*
Um-pire, *an arbitrator*
Un-cle, *a father's brother*
Vol-ley, *a diſcharge of guns*
Vo-lume, *a complete book*
Voy-age, *a paſſage by ſea*
U-ſage, *cuſtom*
Uſh-er, *an under maſter*
Wa-fer, *to ſeal letters with*
Wag-gon, *a carriage*
Wain-ſcot, *thin boards fixed to a wall*
Wal-let, *a travelling bag*
Wal-nut, *a large nut*

War-fare,

War-fare, *a military expedition*
War-rant, *a written order*
War-ren, *a place for rabbits*
Wea-pon, *an inſtrument of offence*
Wea-ther, *the ſtate of air*
Wea-ver, *one who weaves*
Wea ſel, *a little wild creature*
Wher-ry, *a ſmall boat*
Wick-et, *a little gate*
Wi-dow, *one whoſe huſband is dead*
Wil-low, *a tree*
Wood-cock, *a bird well known*
Wreſt-ling, *an exerciſe*
Yeo-man, *a common man*
Young-ſter, *a young fellow*
Zea-lot, *a zealous perſon*
Ze-nith, *a point over head*

NOUNS ADJECTIVE.

A B-ject, *mean, baſe*
A-brupt, *unſeaſonable*
Ab-ſent, *not preſent*
Abſ truſe, *ſecret, difficult*
Ab-ſurd, *fooliſh*
A-cute, *ingenious*
Ad-junct, *joined to*
Ad-verſe, *not proſperous*
A-dult, *full grown*
A-gile, *quick, nimble*
A-lert, *briſk*
An-tique, *antient*
Ar-dent, *zealous*
Au-guſt, *noble*
Be-nign, *courteous*
Blight-ed, *blaſted*
Bra-ced, *joined together*
Braw-ny, *ſinewy, alſo luſty*
Bul-ky, *big*
Ca-lid, *hot*
Cal-lous, *hard, unfeeling*
Can-did, *ſincere*
Car-nal, *fleſhly*
Child-iſh, *child-like*
Ci-vil, *courteous*
Cle-ver, *nice, ingenious*
Clot-ted, *in lumps*
Com-plex, *difficult*
Con-cave, *holl w*
Con-ciſe, *ſhort*
Con-dign, *deſerved*
Con-trite, *penitent*
Cor-rect, *without fault*
Coſ-tive, *bound in body*
Craf-ty, *cunning*
Dainty, *nice in diet*
De-cent *becoming*
De-mure, *over-grave*
De vout, *godly*
Dire-ful, *terrible*
Di-vers, *ſundry, ſeveral*
Di-verſe, *different*
Di-vine, *heavenly*
Dole-ful, *mournful*
Drow-ſy, *ſleepy, heavy*
Duc-tile, *apt to draw out*
Ea-ger, *earneſt*
En-tire, *whole*
E-pic, *heroic*
E-qual, *even*
Ex-act, *nice, curious*
Ex-empt, *free from*
Ex-pert, *cunning*
Ex-tinct, *put out, dead*

Fee-ble,

Fee-ble, *weak*
Fer-tile, *fruitful*
Fic-kle, *given to change*
Fi-nite, *that which has an end*
Fra-grant, *manifeſt*
Fried-ged, *covered with feathers*
Flo-rid, *blooming, eloquent*
Flu-ent, *eloquent in ſpeech*
Fo-reign, *outlandiſh*
For-lorn, *helpleſs, forſaken*
For-mal, *affected*
Fra-grant, *ſo a ſweet ſmell*
Fri-gid, *cold*
Fru-gal, *thrifty,*
Fu-ture, *yet to come*
Gal-lant *brave, genteel*
Gau-dy, *fine, gay*
Gen-teel, *neat, fine, gallant*
Gen-tle, *civil, mild, alſo tame*
Gid-dy, *wild, inconſiderate*
Hand-ſome, *comely*
Haugh-ty, *proud*
Hea-dy, *ſtrong, ſelf-will'd*
Hein-ous, *very wicked*
Ho-neſt, *juſt*
Hor-rid, *dreadful*
Hoſ-tile, *enemy-like*
Hu-mane, *courteous, very kind*
Hum-ble, *modeſt*
Hu-mid, *moiſt*
Im-menſe, *exceedingly great*
In-firm, *weak*
In-nate, *inbred*
Kna-viſh, *deceitful, cheating*
Lan-guid, *weak, faint*
La-tent, *lying hid*
Lim-pid, *clear*
Lo-cal, *belonging to a place*
Lof-ty, *high*
Lu-cid, *bright*
Maim-ed, *hurt*
Ma-ture, *perfect*
Migh-ty, *powerful*
Mi-nute, *ſmall*
Mo-dern, *new*
Mo diſh, *faſhionable*
Mond ſtrous, *prodigious*
Mon ſtrous, *prodigious*
Ner-vous, *ſinewy*
Ne-ther, *lower*
Neu-ter, *of neither ſide*
Noi-ſome *loathſome*
Ob-lique, *crooked*
Ob-ſcene, *filthy, rude*
Ob-ſcure, *dark*
Pal-try, *ſriviful, mean*
Paſ-ſive, *apt to bear or ſuffer*
Pee-viſh, *fretful*
Pen-ſive, *melancholy, thoughtful*
Per-verſe, *froward*
Plu-ral, *more than one*
Po-lite, *neat, genteel*
Po-tent, *powerful*
Pre-ciſe, *formal, exact*
Preg-nant, *big with any thing*
Pri-vate, *hid*
Pro-fane, *wicked*
Pro-fuſe, *laviſh*
Pro-lix, *long, tedious*
Pu-trid, *corrupt*
Ra-pid, *ſwift*
Re-cent, *new*
Re-gal, *kingly*
Re-miſs, *negligent*
Re-mote, *far off*
Ri-gid, *ſevere*
Ro-buſt, *luſty, ſtrong*
Ro-guiſh, *knaviſh*
Roy-al, *kingly*

Rud dy,

Rud-dy, *ſomewhat red*
Ru-ral, *country-like*
Ruſ-tic, *unmannerly*
Sa-ble, *dark*
Sa-cred, *holy*
San-guine, *vigorous*
Sa-vage, *brutiſh*
Sau-cy, *unmannerly, rude*
Scar-let, *fine red*
Se-cure, *ſafe*
Se-date, *quiet*
Se-lect, *choice*
Se-rene, *clear, calm*
Ser-vile, *mean, baſe*
Shal-low, *empty*
Shame-leſs, *impudent*
Shame-faced, *baſhful*
Sick-ly, *unhealthy*
Sim-ple, *pure, unmixed, fooliſh*
Sin-cere, *honeſt*
Skit-tiſh, *wanton*
Slen-der, *not thick*
Smut-ty, *filthy*
So-lar, *belonging to the ſun*
So-lemn, *done with reverence*
So-lid, *firm, laſting*
Sol-vent, *able to pay*
Sor-did, *mean, baſe*
Spee-dy, *haſty*
Splen-did, *glorious*
Spright-ly, *briſk, lively*
Spun-gy, *full of holes*
Squa-lid, *foul, naſty*
Squeam-iſh, *weak ſtomached*
Stag-nant, *ſtanding ſtill*
Stately, *majeſtic*
Stea-dy, *even, firm*
Ste-ril, *unfruitful*
Stub-born, *obſtinate*
Stu-pid, *dull, ſenſeleſs*
Stur-dy, *reſolute*
Sub-lime, *high, lofty*
Sub-tile, *crafty, alſo thin or fine*
Suc-cinct, *brief, ſhort*
Sud-den, *haſty, quick*
Sul-len, *gloomy*
Sul-try, *very hot*
Sun-dry, *ſeveral, many*
Su-pine, *careleſs*
Sup-ple, *tender, pliant*
Su-preme, *higheſt*
Sur-plus, *over and above*
Swar-thy, *blackiſh*
Ta-cit, *ſilent*
Taint-ed, *corrupted*
Tar-dy, *dull, ſlow*
Taunt-ing, *ſcoffing*
Taw-dry, *fooliſhly gay*
Taw-ny, *browniſh*
Teſ-ty, *peeviſh, churliſh*
Tin-ged, *coloured*
Tor-pid, *benumbed, ſleepy*
Tor-rid, *hot, burning*
To-tal, *entire, whole*
To-ward, *orderly*
Tri-ple, *three fold*
Truſ-ty, *faithful*
Tu-mid, *ſwelling*
Tur-gid, *ſwollen, puffed up*
Va-cant, *void*
Va-pid, *dead, flat*
Ver-bal, *by word of mouth*
Ver-dant, *green*
Ver-nal, *belonging to the ſpring*
Vi-nous, *having the reliſh of wine*
Viſ-cous, *clammy*
Vi-tal, *of life*
Vi-vid, *lively*
Un-couth, *uncommon*
Un-wiſe, *fooliſh*
Vo-cal, *belonging to the voice*
Up-right, *ſincere, honeſt*

Vul-gar

Vul-gar, *common*
Wan-ton, *light, waggiſh*
Weal-thy, *rich*
Weigh-ty, *heavy*
Wo-ful, *full of woe*
Wool-len, *made of wool*
Year-ly, *every year*

VERBS.

A-baſe, *to bring down, to humble*
A-bate, *to diminiſh*
A-bet, *to encourage*
A-bide, *to continue*
Ab-jure, *to renounce*
A-bridge, *to ſhorten*
Ab-ſcond, *to hide one's ſelf*
Ab-ſorb, *to ſwallow up*
Ab-ſtain, *to forbear*
Ab-ſterge, *to purge, to cleanſe*
Ab-ſtract, *to ſeparate*
Ac-coſt, *to addreſs*
Ac-crue, *to ariſe from*
Ac-cuſe, *to charge with guilt*
Ac-quit, *to diſcharge*
Ad-dict, *to give one's ſelf to*
Ad-here, *to cleave to*
Ad-journ, *to put off*
A-dopt, *to make one's heir*
A-dorn, *to beautify*
Ad-vert, *to take heed*
Af-firm, *to maintain*
Af-fix, *to faſten to*
Al-lay, *to aſſuage*
Al-ledge, *to bring for proof*
Al-lure, *to decoy, or entice*
Am-ble, *to pace*
Am-buſh, *to lie in wait*
An-nex, *to join together*
Bel-low, *to roar*
Be-moan, *to lament*
Be-queath, *to give by will*
Be-reave, *to deprive of*
Be-wail, *to lament*
Bor-row, *to take upon truſt*
Bran-diſh, *to flouriſh a ſword*
Bur-niſh, *to make bright*
Ca-jole, *to deceive*
Can-cel, *to blot out*
Ca-reſs, *to make much of*
Ca-rouſe, *to drink hard*
Caſh-ier, *to diſcharge*
Ce-ment, *to join together*
Cen-ſure, *to blame*
Chal-lenge, *to bid defiance*
Chaſ-tiſe, *to puniſh*
Chriſ-ten, *to baptiſe, or ſprinkle*
Clat-ter, *to make a noiſe*
Co-here, *to ſtick together*
Col-lect, *to gather together*
Com-bat, *to fight*
Com-bine, *to join together*
Com-mend, *to praiſe*
Com-mit, *to deliver up*
Com-mune, *to diſcourſe together*
Com-pare, *to liken*
Com-paſs, *to ſurround*
Com-pel, *to force*
Com-pile, *to heap, or gather*
Com-plain, *to bewail*
Com-plete, *to perfect*
Com-poſe, *to put together*
Com-pound, *to mix together.*

Com-preſs

-preſs, *to ſqueeze cloſe*
-priſe, *to contain*
-pute, *to reckon*
-ceal, *to keep ſecret*
-cede, *to yield unto*
-cert, *to contrive*
-clude, *to finiſh*
-cur, *to agree with*
-demn, *to find guilty*
-denſe, *to thicken*
-dole, *to lament with*
-duce, *to help much*
-fer, *to beſtow, compare*
-fide, *to truſt in*
fine, *to reſtrain*
firm, *to eſtabliſh*
form, *to comply with*
found, *to puzzle*
front, *to oppoſe*
fuſe, *to perplex*
fute, *to diſprove*
geal, *to harden*
join, *to put together*
jure, *to ſtrongly require*
nect, *to join*
nive, *to wink at*
ſerve, *to preſerve, or intain*
ſign, *to deliver up*
ſpire, *to agree together*
ſtrue, *to expound*
ſult, *to adviſe*
ſume, *to waſte*
temn, *to deſpiſe*
tend, *to quarrel, to ſtrive*
test, *to diſpute*
tract, *to bargain with*
trive, *to invent*
troul, *to reſtrain*
vene, *to ſummons*
verſe, *to talk together*
vert, *to change*

Con-vey, *to make over*
Con-voke, *to call together*
Con-voy, *to conduct*
Cor-rect, *to chaſtiſe*
Cor-rode, *to fret or gnaw*
Cor-rupt, *to debauch*
Co-vet, *to deſire*
Cou-ple, *to join together*
Co-zen, *to cheat*
Cur-tail, *to diminiſh*
Dab-ble, *to paddle in the dirt*
Dal-ly, *to ſport with*
Da-mage, *to hurt*
De-bar, *to keep out or hinder*
De-baſe, *to bring down*
De-bate, *to diſpute*
De-bauch, *to corrupt*
De-cant, *to pour off*
De-cay, *to grow worſe*
De-ceaſe, *to die*
De-cede, *to part from*
De-cide, *to conclude a matter*
De-claim, *to ſpeak againſt*
De-cline, *to refuſe*
De-coy, *to entice*
De-cry, *to ſpeak ill of*
De-feat, *to overthrow*
De-fend, *to ſupport or maintain*
De-fer, *to put off*
De-fine, *to explain*
De-form, *to diſfigure*
De-fraud, *to cheat*
De-fray, *to bear expences*
De-fy, *to challenge*
De-grade, *to diſqualify, or put out of office*
De-ject, *to caſt down*
De-lay, *to put off*
De-lude, *to deceive*
De-mand, *to lay claim to*
De-mean, *to behave*
De-miſe, *to bequeath*

De-mur,

De-mur, *to object againſt, or put off*
De-note, *to point out or ſhew*
De-nounce, *to threaten*
De-part, *to go from*
De-pend, *to rely upon*
De-plore, *to bewail*
De-port, *to behave one's ſelf*
De-poſe, *to dethrone, alſo give evidence of*
De-prave, *to corrupt*
De-preſs, *to weigh down*
De-pute, *to appoint in another's room*
Deſ-cry, *to diſcern afar off*
De-ſign, *to intend or purpoſe*
De-ſiſt, *to leave off*
De-ſpoil, *to ſtrip or rob one*
De-ſpond, *to deſpair*
De-tach, *to diſmiſs or ſend away*
De-ter, *to affright or diſcourage*
De-tect, *to diſcover*
De-teſt, *to abhor*
De-tract, *to take from*
Dic-tate, *to tell to another*
Di-geſt, *to diſſolve food in the ſtomach; alſo to put in order*
Di-greſs, *to go from*
Di-late, *to widen*
Di-lute, *to make thin*
Diſ-arm, *to unweapon*
Diſ-band, *to turn out of ſervice*
Diſ-burſe, *to lay out*
Diſ card, *to diſcharge*
Diſ-cern, *to perceive*
Diſ-claim, *to diſown*
Diſ-cloſe, *to diſcover*
Diſ-pel, *to drive away*
Diſ-play, *to unfold*
Diſ-ſect, *to cut open*
Diſ-ſent, *to diſagree*
Diſ-taſte, *to diſlike*
Diſ-ſuade, *to adviſe to the contrary*
Diſ-tend, *to ſtretch out*
Diſ-til, *to drop down*
Diſ-uſe, *to forbear to uſe*
Di-vert, *to turn aſide from*
Di-vorce, *to put away*
Di-vulge, *to betray a ſecret*
Dwin-dle, *to waſte away*
E-cliſpe, *to darken*
Ef-face, *to deſtroy*
Ef-fect, *to perform*
E-ject, *to caſt out*
E-late, *to puff up*
E-lect, *to chuſe or appoint*
E-lude, *to ſhift, or ſhun danger*
Em-bark, *to go on ſhipboard*
E-mit, *to ſend forth*
E-mulge, *to ſtrain, or preſs*
En-act, *to decree*
En-chant, *to bewitch*
En-cloſe, *to include*
En-dear, *to make beloved*
En-dure, *to undergo, to content*
En-force, *to conſtrain*
En-gage, *to perſuade*
En-groſs, *to get all to one's ſelf*
En-hance, *to raiſe the value*
En-roll, *to put down in writing*
En-tail, *to make over*
En-tice, *to tempt*
E-quip, *to furniſh*
E-raſe, *to blot out*
E-rect, *to build*
E-vade, *to ſhun, to put off*
E-vince, *to prove*
Ex-alt, *to lift up*
Ex-cite, *to ſtir up*
Ex-ert, *to put forth*

Ex-hauſt,

Ex-hauſt, *to empty or conſume*
Ex-iſt, *to have a being*
Ex-pand, *to ſtretch out or open*
Ex-pel, *to drive out*
Ex-pend, *to lay out*
Ex-pire, *to die*
Ex-plode, *to cry down*
Ex-port, *to ſend over ſea*
Ex-punge, *to blot out*
Ex-tol, *to cry up*
Ex-tort, *to gain by force*
Ex-ult, *to leap for joy*
Fa-miſh, *to ſtarve*
Flat-ter, *to praiſe over much*
Flou-riſh, *to proſper*
For-feit, *to loſe by neglect*
Fruſ-trate, *to diſappoint*
Fur-biſh, *to brighten*
Gar-niſh, *to adorn*
Glit-ter, *to ſhine*
Hal-low, *to make holy*
Hal-loo, *to call or ſet on (as dogs, &c.)*
Har-row, *to break clods*
Ha-zard, *to venture*
Ho-ver, *to flutter*
Il-lude, *to mock or deceive*
Im-brue, *to wet with blood*
Im-merſe, *or* Im-merge, *to dip*
Im-part, *to diſcloſe*
Im-pede, *to hinder, to ſtop*
Im-peach, *to accuſe*
Im-pel, *to force or drive forward*
Im-pend, *to hang over head*
Im-plore, *to beſeech*
Im-ply, *to contain, to ſignify*
Im-print, *to fix in the mind*
Im-pute, *to aſcribe*
In-cite, *to ſtir unto*
In-clude, *to comprehend*
In-cur, *to fall under*
In-dict, *to accuſe*
In-dite, *to dictate*
In-dorſe, *to write on the back*
In-fect, *to corrupt or taint*
In-ject, *to caſt in*
In-ſert, *to put in*
In-ſpect, *to look into*
In-ſpire, *to breathe into*
In-ſtil, *to infuſe*
In-ſure, *to engage for*
In-trude, *to thruſt one's ſelf into company*
In-veigh, *to rail againſt*
In-veſt, *to put in poſſeſſion*
In-volve, *to wrap or fold in*
La-bour, *to take pains*
Lan-guiſh, *to pine away*
Main tain, *to uphold*
Ma-nage, *to huſband or do well*
Man-gle, *to rend or cut*
Ma-nure, *to till the ground*
Mar-vel, *to wonder*
Mo-leſt, *to diſturb*
Mur-der, *or* Mur-ther, *to kill*
Neg-lect, *to diſregard*
Nou-riſh, *to maintain*
Num-ber, *to count or reckon*
O-bey, *to ſubmit*
Ob-trude, *to thruſt in, to impoſe*
Oc-cur, *to happen*
O-mit, *to leave out, not to do*
Op-poſe, *to withſtand*
Op-preſs, *to overburthen*
Or-dain, *to appoint*
Par-ley, *to talk with*
Par-take, *to part with*
Pe-riſh, *to die*
Per-jure, *to forſwear*
Per-mit, *to allow*
Per-plex, *to diſquiet*
Per-ſiſt, *to hold in*
Per-ſuade, *to make believe*

Per-tain, *to belong to*
Per-vert, *to ſeduce*
Pe-ruſe, *to read over*
Pic-kle, *to preſerve*
Pil-fer, *to ſteal*
Pil-lage, *to plunder*
Plun-der, *to rob*
Po-liſh, *to make bright*
Pon-der, *to conſider*
Por-tend, *to betoken*
Por-tray, *to paint truly*
Poſt-pone, *to put off*
Pre-cede, *to go before*
Pre-dict, *to foretell*
Pre-fix, *to ſet before*
Pre-miſe, *to treat of before*
Pre-ſage, *to foretell*
Pre-ſcribe, *to appoint*
Pre-ſent, *to give*
Pre-ſide, *to rule over*
Pro-claim, *to utter aloud*
Pro-duce, *to bring forth*
Pro-mote, *to advance*
Pro-long, *to lengthen*
Pro-nounce, *to utter*
Pro-pound, *to propoſe*
Pro-rogue, *to put off*
Pro-tect, *to defend*
Pro-tend, *to ſtretch out*
Puz-zle, *to confound*
Quib-ble, *to equivocate*
Quick-en, *to haſten*
Ral-ly, *to banter*, alſo *to chide*
Ram-ble, *to go aſtray*
Ran-ſack, *to riſle*
Ran-ſom, *to redeem*
Re-buke, *to reprove*
Re-call, *to call back*
Re-cant, *to unſay*
Re-cede, *to depart from*
Re-cite, *to rehearſe*
Re-claim, *to amend*
Re-cline, *to lean backwards*
Re-coil, *to fly back*
Re-count, *to relate*
Re-cruit, *to ſupply*
Re-cur, *to return*
Re-deem, *to recover*
Re-dound, *to conduce*
Re-dreſs, *to reform*
Re-duce, *to ſubdue, to bring back*
Re-fer, *to direct to another, or ſubmit to another's judgment*
Re-fine, *to purify*
Re-fit, *to fit out again*
Re-flect, *to think ſeriouſly*
Re-form, *to amend*
Re-frain, *to forbear*
Re-freſh, *to revive*
Re-fund, *to pay back*
Re-fute, *to diſprove*
Re-gain, *to get again*
Re-gret, *to be ſorry for*
Re-hearſe, *to relate*
Re-ject, *to caſt off, to deſpiſe*
Re-join, *to reply*
Re-lapſe, *to fall into again*
Re-late, *to tell any thing*
Re-lax, *to looſen*
Re-leaſe, *to let go*
Re-lent, *to grow compaſſionate*
Re-liſh, *to taſte, to approve*
Re-mark, *to take notice*
Re-mit, *to pay, to forgive, to return*
Re-new, *to begin afreſh*
Re-pair, *to amend*
Re-peal, *to make void*
Re-peat, *to ſay over again*
Re-pel, *to drive back*
Re-pine, *to grudge at, or be ſorry for*
Re-poſe, *to reſt*
Re-preſs, *to reſtrain*

Re-quite, *to reward*
Reſ-cue, *to deliver*
Re-ſent, *to be angry with*
Re-ſerve, *to lay up*
Re-ſide, *to abide*
Re-ſign, *to yield up*
Re-ſiſt, *to withſtand*
Re-ſort, *to repair unto*
Re-ſpire, *to breathe*
Re-ſpond, *to anſwer*
Re-ſtrain, *to keep back*
Re-tail, *to ſell out in ſmall parcels or quantities*
Re-tain, *to keep*
Re-tard, *to keep back*
Re-tire, *to withdraw*
Re-tort, *to twiſt, or turn back*
Re-tract, *to draw back*
Re-treat, *to go away*
Re-trieve, *to recover*
Re-veal, *to diſcover*
Re-vere, *to honour*
Re-verſe, *to repeal*
Re-vert, *to return*
Re-vile, *to reproach*
Re-viſe, *to look over again*
Re-vive, *to recover*
Re-voke, *to call back again*
Re-volt, *to rebel*
Re-volve, *to caſt about in mind, alſo to roll or tumble over*
Sa-lute, *to ſhew reſpect, to kiſs*
Saun-ter, *to idle up and down*
Scam-per, *to run away*
Scat-ter, *to diſperſe*
Scrib-ble, *to ſcratch with a pen*
Se-clude, *to ſhut out*
Se-duce, *to miſlead*
Se-ver, *to cut aſunder*
Sha-dow, *to ſkreen*
Shat-ter, *to break to pieces*
Show-er, *to pour down*
Shud-der, *to quake or tremble*
Shuf-fle, *to ſhift*
Slum-ber, *to ſleep, to doſe*
Smo-ther, *to choak, to ſuffocate*
Smug-gle, *to run goods by fraud*
So-lace, *to comfort one's ſelf*
Stam-mer, *to ſtutter*
Spar-kle, *to ſhine*
Spat-ter, *to ſprinkle*
Sprin-kle, *to wet with drops*
Stran-gle, *to choak or ſtifle*
Stum-ble, *to be like to fall*
Sub-due, *to bring under*
Sub-ject, *to put under*
Sub-join, *to add to*
Sub-mit, *to yield, to refer to*
Sub-ſcribe, *to write underneath*
Sub-ſerve, *to ſecond or help*
Sub ſide, *to ſink down*
Sub-ſiſt, *to exiſt or continue*
Sub-vert, *to overthrow*
Suc-ceed, *to come after*
Sug-geſt, *to put in mind*
Sum-mon, *to call one to appear*
Sup-plant, *to undermine*
Sup-port, *to uphold*
Sup-poſe, *to imagine*
Sur-charge, *to overload*
Sur-miſe, *to ſuſpect*
Sur-mount, *to overcome*
Sur-paſs, *to excel*
Sur-round, *to encompaſs*
Sur-vey, *to look over, to meaſure*
Sur-vive, *to outlive*
Suſ-pend, *to delay, to put off*
Tar niſh, *to ſully*
Thick-en, *to make thick*
Threa-ten, *to denounce evil*
Tin-gle, *to feel a ſmall pain*
Tin-kle, *with a bell*
Tor-ment, *to put in pain*
Tor-ture, *to torment*

Tra-duce, *to ſlander or accuſe*
Tram-ple, *to tread upon*
Tranſ-act, *to manage*
Tranſ-cribe, *to copy out*
Tranſ-fer, *to remove*
Tranſ-form, *to change into another form*
Tranſ-greſs, *to treſpaſs*
Tranſ-late, *to tranſfer.* alſo *to turn out of one language into another*
Tranſ-mit, *to convey*
Tranſ-plant, *to remove*
Tranſ-port, *to convey*
Tranſ-poſe, *to change the order*
Tra-vel, *to go a journey*
Trem-ble, *to ſhake with fear*
Tre-pan, *to enſnare*
Treſ-paſs, *to commit a fault*
Tru-ant, *to loiter or idle*
Tum-ble, *to fall*
Twin-kle, *to ſparkle*
Twit-ter, *to ſhake, to tremble*
Va-niſh, *to diſappear*
Va-pour, *to brag*
Va-ry, *to alter, to change*
Ven-ture, *to hazard*
Vi-brate, *to paſs to and fro*
Vi-ſit, *to go to ſee a perſon*
Vouch-ſafe, *to condeſcend*
Up-braid, *to reproach*
Up-hold, *to keep up or ſupport*
Ut-ter, *to pronounce or ſpeak*
Wan-der, *to ramble up and down*
War-ble, *to ſing as birds do*
Wel-come, *to ſalute*
Wi-den, *to make broad or wider*
Wither, *to fade*
Wor-ry, *to teaze, to tear*
Wrin-kle, *to crack or fold*

DIRECTIONS

DIRECTIONS *for the* BEHAVIOUR *of* CHILDREN *in* PRAYER.

THAT Children may have a true Notion of the Duty of Prayer, repreſent to them the Neceſſity and Obligation which they are under to diſcharge it, the Importance of the Duty, and its high Concern to themſelves and others. Direct them in the Manner of performing it, and acquaint them with that Frame and Temper of Mind, which is neceſſary to render our Prayers acceptable to God.

Let them be told that God is a glorious Being of infinite Perfections, and that nothing impure ſhould approach his Majeſty; that, however we conceal our Actions from Men, they are known unto Him; that he ſearches the inmoſt Receſſes of our Hearts, and cannot be deceived; that, in order to have the Aſſiſtance of his Holy Spirit, we muſt pray devoutly; that it is not enough that the Subſtance of our Prayers be good, but that they that offer them muſt be good alſo; the Prayers of the Wicked being an Abomination to the Lord.

Caution them againſt that ill Habit of crying out, upon every ſlight Occaſion, *Would to God I had this or that*; becauſe it is calling upon or praying to God. Urge upon this Head the Neceſſity of a ſerious Diſpoſition of Mind, the Neceſſity of Faith, Hope, and Charity; that he that cometh to God muſt believe that he is the Rewarder of them that diligently ſeek him.

Inculcate that heavenly Frame and Temper of Mind, Forgiveneſs of Injuries. Let them know, that without it there are no Grounds to expect to have their own Prayers for Forgiveneſs heard, as they are taught in that Petition of the Lord's Prayer, *Forgive us our Treſpaſſes*, &c. Teach them, from the Example of our Bleſſed Saviour, to endure Contradictions, to bear with Affronts, and to pray for thoſe who wickedly treat or perſecute them; that without Patience, Humility, and ſuch Diſpoſitions, there is no pleaſing of God, no Reconcilement with the Duties of Religion, no Aſſurance of a glorious and immortal Inheritance.

Shew them the Danger of Malice, Pride, and other Vices. Let them know how odious they appear in the Sight of God, and how unfit they render us for the Diſcharge of our Duty; that whatever Senſe the wicked Part of the World have of theſe Things, if they would be Children of God, and Heirs of the Kingdom of Heaven, they muſt renounce and forſake them; that Happineſs is not to be attained without our own Endeavours, and that we muſt make it the Buſineſs of our Lives, to walk circumſpectly, to live piouſly, and in the Fear and Love of God.

Thus will you prepare them for the Diſcharge of this important Duty, and, by the Influence of God's Grace here, diſpoſe them for Heaven and Happineſs hereafter.

An EXPLANATION *of* TERMS *made uſe of in the* Whole Duty of Man, *and other good Books.*

Q. *WHAT is the Bible?*

A. The Book of God.

Q. *What is the Old Teſtament?*

A. The antient Revelation of God's Will to the *Jews* by the Prophets.

Q. *What is the New Teſtament?*

A. God's latter Revelation of his Will by the Evangeliſts and Prophets.

Q. *What is an Oath?*

A. An Appeal to God for the Truth of what we ſay.

Q. *What is the Soul of Man?*

A. The Soul is the ſpiritual and immortal Part of Man, which is the Cauſe of all his Actions.

Q. *What is Conſcience?*

A. Conſcience is the Senſe which a Man has of his Duty to, and Sin againſt, God.

Q. *What is Grace?*

A. A free Gift, or Favour of God.

Q. *What is a State of Grace?*

A. A State of Favour with God, which is a State of Salvation.

Q. *What is Martyrdom?*

A. Suffering for a Teſtimony to the true Religion.

Q. *What is Apoſtacy?*

A. A Renouncing of the True Religion.

Q. *What is an Atheiſt?*

A. The fooliſh Man, that ſays in his Heart, There is no God.

Q. *What is Orthodoxy?*

A. Right Judgment in the Truths of Religion.

Q. *What is God's Omnipreſence?*

A. His being in all Places.

Q. *What is God's Omniſcience?*

A. His Knowledge of all Things.

Q. *What is a Liturgy?*

A. A Form of Public or Common Prayer.

Q. *What is a Litany?*

A. A general Form of Supplication, to be uſed by the Miniſter and People.

Q. *What is a Catechiſm?*

A. A brief Inſtruction in the Fundamentals of Chriſtianity by Way of Queſtion and Anſwer.

Q. *What is a Catechumen?*

A. One that is learning a Catechiſm.

A Method of INSTRUCTION *out of the Holy Scriptures.*

TO initiate Children in the Knowledge of the Sacred Writings, and to give them an early Taſte of their Beauty and Excellency above all other Writings, it may be proper, in the firſt Place, to acquaint them with the moſt remarkable Tranſactions contained therein; as

The Creation of the World,
The Univerſal Flood,
The Call of Abraham,
The Children of Iſrael's *Deliverance out of* Egypt,
The Building of Solomon's *Temple,*
The Return of the Jews *from the* Babyloniſh *Captivity,*
And, *The Coming of* Chriſt *in the Fleſh*;

For theſe Tranſactions raiſe in the Minds of Children a Senſe of Gods' wonderful Favour and Goodneſs to Mankind. Speak to them of the Praiſe

Praiſe of God, and enlarge upon thoſe Attributes of the Divine Being which you find ſo frequent in the Holy Scripture, ſuch as his Wiſdom, Juſtice, Power, and Goodneſs, &c. Fill them with the moſt exalted Senſe of Gratitude, Love, Obedience, and Dependence; acquaint them with the Teſtimony of all Ages concerning thoſe Facts which you relate; ſhew them the Impoſſibility of any Miſtake about them; and make it evident that they have all the Appearances of Truth that any Hiſtory is capable of; that they were written at the Times when, or ſoon after, the Things related were done, and that by Perſons of the greateſt Character, highly favoured of God, and choſen by him for the Propagation of his Truth to the World.

Thus will you improve their Knowledge, and lay a Foundation of Piety and Religion in their tender Minds. Only this I would beg leave to caution, That whoever makes uſe of this Method muſt confine himſelf to the moſt plain and eaſy Things, and give no Gloſſes or Interpretation of Paſſages high and myſterious: Theſe are above the Reach of ordinary Capacities, perhaps not to be explained, dangerous to be dwelt upon, and never to be entertained but with the profoundeſt Reverence and Humility. Let the Drift of your Inſtructions be the practical Points of Chriſtianity, and raiſe the Affections of Children to an Imitation of thoſe Virtues recorded in the Life of our bleſſed Lord, I mean thoſe of his Patience, Humility, and doing Good to the Souls of Men, &c. To this End, let the Actions of our Saviour be repreſented with all the Advantages you can; ſhew them the Difference between the Actions of wiſe and good Men, and thoſe of the wicked and profane; enlarge upon the Happineſs of the one, and the dreadful Circumſtances and Condition of the other. Thus will you imprint on their Minds a Senſe of their Duty, and diſpoſe them betimes for the Practice of Religion and Virtue.

If this Method be thought too difficult, you may exerciſe Children in the following Manner: Take ſome eaſy Verſe, or Portion of Scripture, out of the Leſſons which they read. Let them read it over and over, till they are well acquainted with it, and are almoſt able to repeat it by Heart. Then turn the Subject Matter of it into Queſtions and Anſwers, always requiring the Anſwer out of the ſame Verſe, or what may naturally ariſe from the Subject which you are upon. As thus:

Let one of the Children read *Eccleſiaſtes*, Chap. xii. Ver. 1.

Remember now thy Creator in the Days of thy Youth, while the evil Days come not, nor the Years draw nigh, when thou ſhalt ſay, I have no Pleaſure in them.

Here let the INSTRUCTOR *propoſe the following* QUESTIONS.

Q. *WHOM ought you to remember?*

A. My Creator.

Q. *What ought you to do concerning your Creator?*

A. Remember him.

Q. *When ought you to remember Our Creator?*

A. In the Days of my Youth.

Q. *Ought you not to remember your Creator before the evil Days come?*

A. Yes.

Q. *What ought you to do before the evil Days come?*

A. To remember my Creator.

Q. *Ought you not to remember him before the Years draw nigh, wherein you ſhall ſay, I have no Pleaſure in them?*

A. Yes

Q. *What*

Q. *What ought you to do before the Years draw nigh, wherein you shall say, I have no Pleasure in them?*

A. To remember my Creator.

Q. *What ought you to remember?*

A. My Creator.

Q. *Who is your Creator?*

A. GOD.

Q. *What is it to remember God your Creator?*

A. It is to believe in him, to fear him, and to perform my whole Duty to him.

Q. *Where is your Duty to God your Creator described?*

A. In our Catechism.

Q. *In what Part of it?*

A. In the Answer to this Question, What is thy Duty towards God?

Q. *Repeat the whole.*

A. My Duty towards God, &c.

Q. *What may you be said to do, when you perform your Duty towards God?*

A. To remember my Creator.

Q. *Why may you then be said to remember your Creator?*

A. Because then I remember him as I ought, with Gratitude and Obedience.

Q. *When ought you to remember your Creator?*

A. Now, in the Days of my Youth.

Q. *Why ought you to remember your Creator so soon?*

A. For two Reasons;

First, For fear I should die young and unprepared, for Want of remembering him.

Secondly, Because it will be much harder for me to remember him when I am grown up, and old in Sin.

Q. *Is that Caution given here in this Place?*

A. Yes.

Q. *How is it expressed?*

A. In these Words, *While the evil Days come not, nor the Years draw nigh, when thou shalt say, I have no Pleasure in them.*

Or thus:

Let a Child read two, three, or more Chapters out of one of the Books of the *Old* or *New Testament*; let him likewise read them over and over, till he is well acquainted with the chief Passages contained therein; shew him, from the Contents of those Chapters, what those principal Passages are: For Instance, in the Book of *Genesis* are these Things principally to be observed, *viz.* The Creation of the World, the Flood, the Origin of Nations, the Confusion of Languages, and the History of *Abraham*.

Proceed to ask, Who created the World? In how many Days did God create the World? What did he on the Seventh Day? What was the First Day's Work? What was the Second? What was the Third? *&c.* Who was *Adam*? On what Day was he created? Who was *Eve*? Out of what was she formed? What was their State and Condition? Name the Place of their Abode. Did they continue in that happy State? How came they to be deprived of it? Who was it that murdered his Brother? Why did he kill him? What was his Punishment?

How long did the World continue? With what was the World destroyed? How came God to destroy the World? Were there none saved at the Deluge? Who were saved? What Covenant did God make with the World? By what Token did he make this? What was there remarkable at the Building of *Babel*, *&c.*

Thus

Thus will you exercise the Judgment of those whom you instruct, and thus will you lay a Foundation of useful Knowledge in their tender Minds. This Method, how difficult soever at first Trial, will by daily Use be easy and delightful. Children will by this Means give greater Attention to what they hear or read; and Parents, *&c.* will have a better Opportunity of instilling good Principles, and enlarging the Capacities of their Children. But, as I hinted above, nothing should be offered that is difficult or abstruse; nothing that is high, or above their Capacities; nothing but what immediately concerns the Good of the Children, and their Improvement in the Sacred History.

QUESTIONS *for the* INSTRUCTION *of* CHILDREN *in the* CHURCH CATECHISM.

First, *On the* PRIVILEGES *of* BAPTISM, *&c.*

Q. WHAT were you made at your Baptism?

A. *A Member of Christ.*

Q. Whose Member were you made?

A. *Christ's Member.*

Q. Whose Child were you made?

A. *God's Child.*

Q. Of what were you made an Inheritor?

A. *Of the Kingdom of Heaven.*

Q. Were these Privileges conferred upon you absolutely, without any Conditions?

A. *No.*

Q. What are the Conditions?

A. *That I perform my Baptismal Vow.*

Q. What is your Baptismal Vow?

A. *To renounce the Devil and all his Works, &c.*

Q. Whose Works are you to renounce?

A. *The Devil's.*

Q. Who promised you should do this?

A. *My Godfathers and Godmothers.*

Q. In whose name did they promise it?

A. *In my Name.*

Q. What did they promise that you should renounce?

A. *The Devil and all his Works.*

Q. What did they promise that you should believe?

A. *All the Articles of the Christian Faith.*

Q. What did they promise that you should keep?

A. *God's Holy will and Commandments.*

Q. Are you willing to do all that they promised for you?

A. *Yes.*

Q. But do you think you are able to do it of your own Strength?

A. *No.*

Q. How then do you think that you should be enabled to do it?

A. *By God's Help.*

Q. What must you do to obtain God's Help?

A. *I must pray to God for it.*

ON THE CREED.

Q. WHO is the Father Almighty?

A. *God.*

Q. Who is Almighty?

A. *God.*

Q. Who made Heaven and Earth?

A. *God.*

Q. Who is Jesus Christ?

A. *The only Son of God.*

Q. Whose Son is Jesus Christ?

A. *God the Father's Son.*

Q. Who is our Lord?

A. *Jesus Christ.*

Q. Who was conceived by the Holy Ghost?

A. *Jesus Christ.*

Q. Who was born of the Virgin Mary?

A. *Jesus Christ.*

Q. Who suffered under Pontius Pilate?

A. *Jesus Christ.*

Q. Who was Pontius Pilate?

A. *The Roman Governor under Tiberius the Emperor.*

Q. What Death did Christ suffer?

A. *He was crucified.*

Or Q.

Q. On what Day did he riſe from the Dead?

A. *The Third Day.*

Q. Whither did he aſcend?

A. *Into Heaven.*

Q. To what Place?

A. *To the Right Hand of God.*

Q. Why do you ſay at the Right Hand of God? Hath God any Hands?

A. *No; God is a Spirit, and hath no Body, nor Parts of a Body.*

Q. What do you mean by the Right Hand of God?

A. *The chief Place of Power, of Honour, and Dignity, under God the Father.*

Q. Shall he ever come from the Right Hand of God?

A. *Yes.*

Q. What ſhall he come to do?

A. *To judge the Quick and the Dead.*

Q. Shall every one at that Day give an Account of all his Thoughts, Words, and Actions?

A. *Yes.*

Q. Can any eſcape this Judgment?

A. *No.*

Q. Can any hide their Sins from God, the great Judge of the World?

A. *No.*

Q. How many Perſons do you believe in?

A. *Three.*

Q. Which is the firſt?

A. *God the Father.*

Q. Which is the ſecond?

A. *God the Son.*

Q. Which is the third?

A. *God the Holy Ghoſt.*

Q. To which of theſe Three Perſons is the Creation of the World aſcribed?

A. *God the Father.*

Q. To which is the Redemption of Mankind aſcribed?

A. *God the Son.*

Q. What does the Holy Ghoſt for us?

A. *He ſanctifies us.*

Q. Who is the Holy Ghoſt?

A. *The Third Perſon in the Sacred Trinity.*

Q. Is not the Holy Ghoſt God?

A. *Yes.*

Q. You ſay that you believe in God the Father, God the Son, and God the Holy Ghoſt: Are theſe Three Gods?

A. *No.*

Q. What are they then?

A. *Three Perſons in one Godhead.*

ON THE COMMANDMENTS.

Q. WHAT is the Firſt Commandment? What is the ſecond? The Fourth? The Eighth? The Seventh? The Ninth? The Sixth? Which of them forbids all Acts of Cruelty, Malice, and Revenge, &c.?

A. *The Sixth.*

Q. Which of them forbids Stubbornneſs, Diſobedience, and Undutifulneſs to Parents?

A. *The Fifth.*

Q. Which of them forbids Stealing?

A. *The Eighth.*

Q. Which Lying and Slandering, &c.?

A. *The Ninth.*

Q. Which Swearing and Curſing, or taking God's Name in vain, &c.?

A. *The Third.*

Q. Which of them forbids doing any Thing injurious to the Body or Life of our Neighbour?

A. *The Sixth.*

Q. Which of them requires us to be faithful to the Intereſt, Character, and good Name of our Neighbour?

A. *The Ninth.*

Q. Which of them requires us to pray to God, to hear his Word read and preached, and to attend the Ordinances of Religion?

A. *The Fourth.*

Q. Which of them requires the Duty of Temperance, Soberneſs, and Chaſtity;

A. *The Seventh.*

Q. Which of them requires Obedience to Superiors?

A. *The Fifth.*

Q. What does the Fifth Commandment require with reſpect to your natural Parents, your Father and Mother?

A. *To love, honour, and ſuccour them.*

Q. What with reſpect to your civil Parents, *i. e.* the King, and all that are put in Authority

Authority under him?

A. *To honour and obey them.*

Q. What with reſpect to your Governors, your Teachers, your ſpiritual Paſtors and Maſters?

A. *To ſubmit myſelf.*

Q. And what with reſpect to your Betters?

A. *To order myſelf lowly and reverently.*

Q. What are you not to do to any Body?

A. *To hurt nobody.*

Q. What are you to be in all your Dealings?

A. *True and juſt.*

Q. What are you not to bear in your Heart?

A. *Malice or Hatred.*

Q. What are you to keep your Hands from?

A. *Picking and Stealing.*

Q. What your Tongue from?

A. *Evil-ſpeaking, Lying, and Slandering.*

Q. How are you to keep your Body?

A. *In Temperance, Soberneſs, and Chaſtity.*

Q. What are you to do with reſpect to other Men's Goods?

A. *Not to covet or deſire them.*

Q. What are you to learn and labour for?

A. *To get my own living.*

Q. And what are you to do in that State of Life unto which it hath pleaſed God to call you?

A. *My Duty.*

ON PRAYER.

Q. ARE we able of ourſelves, of our own Strength, Power, and Ability, to believe and to do all that we promiſed at our Baptiſm?

A. *No.*

Q. Ought we not to pray to God for his Grace, to aſſiſt us in the Performance of our Duty?

A. *Yes.*

Q. Will the bare Repetition of our Prayers be ſufficient to recommend us to the Favour of God?

A. *No.*

Q. Does not God require us to pray with our Hearts as well as with our Lips?

A. *Yes.*

Q. Will our Prayers be acceptable to God, and will they be any way conducive to Happineſs without our own endeavours?

A. *No.*

Q. In our Prayers is it not required that we make uſe of the Lord's Prayer?

A. *Yes.*

Q. Is it not a Sin to ſlight or wholly to omit this Prayer?

A. *Yes.*

Q. Did not our bleſſed Lord command to uſe this Prayer?

A. *Yes.*

Q. Is not Prayer one of the principal Means of Grace?

A. *Yes.*

Q. Is not receiving the bleſſed Sacrament another Means of Grace?

A. *Yes.*

ON THE SACRAMENT.

Q. THAT you may underſtand the Nature of a Sacrament, anſwer in the Words of the Catechiſm: What meaneſt thou by this Word Sacrament?

A. *I mean, &c.*

Q. How many Sacraments are there?

A. *Two.*

Q. Which are they?

A. *Baptiſm and the Supper of the Lord.*

Q. How many parts are there in a Sacrament?

A. *Two.*

Q. What are thoſe Parts?

A. *The outward viſible Sign, and the inward Spiritual Grace.*

Q. What is the outward Sign in the Sacrament of Baptiſm?

A. *Water.*

Q. With what is it that Perſons are baptiſed?

A. *With Water.*

Q. In whoſe Name are they baptiſed?

A. *In the Name of the Father, &c.*

Q. What is the inward or ſpiritual Thing ſignified?

A. *A Death unto Sin.*

Q. By whom were thoſe Signs ordained?

A. *For Chriſt himſelf.*

Q. Is there any Thing